MYRRHINE POSIE

OF THE BITTER DOLOVRS OF

CHRIST

HIS PASSION:

AND OF THE SEAVEN VVORDS HE SPAKE ON THE

CROSSE

Composed by

CH. M.

O all ye that passe by the way, attend, and see if there bee sorrow like to my sorrow. Lament. Cap.

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BRITISH MUSEUM

TO HER MOST
EXCELLENT
MAIESTIE
MARIE
BY THE
GRACE OF GOD
QVEENE
OF
GREAT BRITAINE,
FRANCE, AND IRELAND.



OVR Maiesties Greatnes, Nobilitie, and Dignitie (descended vnto you from a King of France, your

your Father, ſurnamed Great, from a Great Queene your Noble Mother, from Kinges your Brothers, from Queenes your Siſters, and from the Great Monarch of Great Britaine, an other Charles the Great for his Princelie vertues, whoſe Beloued Spouſe you are) daunteth me, & maketh me afrayd to approach to ſo great Maieſtie with ſo litle a Preſent, as is this litle Pamphlet. But your Benignitie, affabilitie, yea and Princelie Humilitie, which graceth your Maieſtie, and is graced by it; as it hath wonne you the loue of all your Subiectes, euen of them who

who differ from you in Religion, and hath made you not onelie amiable, but also admirable to all the world: so it encourageth me, and biddeth me be bold, and euen assureth me, that this my Present, though litle and improportionate to your Greatneſſe, will be Graciouſlie accepted of ſo Gracious a Princeſſe, as proportionate at leaſt to your Benignitie and Pietie. My Preſent, Moſt Gracious Queene, is a Poſie, and not whatſoeuer, but a Myrrhine Poſie, gathered out of the Paradiſe and Garden of Chriſt his ſacred Paſſion, and compoſed of the bitter ſorrowes

and

and dolours he ſuffered for vs
and of the words alſo h
ſpake on the Croſſe: Of which
Poſie, if your Maieſtie vouch
ſafe to ſmell by your ac-
cuſtomed and deuout Medi-
tations, the verie ſmell will
be Soueraigne for your ſoule,
and will chaſe away all the
euill odours of whatſoeuer
euill tentations. Other Myrrhe
preſerueth our bodies from
putrefaction; this Myrrhe will
preſerue the ſoule from all
corruption of Sinne. This
Myrrhine Poſie of Chriſt his
Dolours, your Maieſties pietie
will daine to place in the bo-
ſome and breaſt of your de-
uout Soule, and your Bleſſed

Sa-

auiour with it; that you may
y with the Spouſe in the
anticles: *A Bundle of Myrrhe,*
y beloued is to me, he ſhall
bide betweene my breaſts.
God Almightie, who hath
ndowed your Maieſtie with
many guifts of Grace and
nature; who hath giueu you
ſuch Conſtancie in the Ca-
tholike Fayth, that amon-
geſt many contrarie winds
of Doctrine, you haue not
beene ſo much as shaken;
VVho hath conſerued you
pure *as a Lillie amongeſt thornes;*
VVho hath bleſſed you
with a Royall Iſſue, which,
though as yet it be younge
and litle, is no litle ſtrength to

the

the Kingdome: He, I say, blesse your Maiestie, and our Noble King Great Charles, your deare Spouse, with Grace, Peace, and Prosperitie, in your kingdome of Great Britaine, and with Glorie, and Eternall Peace, and Felicitie in the kingdome of Heauen. This is, and this euer shall be the prayer of

YOVR MAIESTIES.

Most Humble and
Obedient Subiect

C H. M.

THE PREFACE TO THE READER.



HAVING spent some time in Meditation of the Sacred Passion of Christ, I find it to be a Sea in which is no bottome, a bottomlesse Sea of Charitie, a bottomlesse Sea of Mercie, a bottomlesse Sea of Grace, a bottomlesse Sea of

of Iuſtice, a bottomleſſe Sea of Sorrow. I find it alſo to be a wood in which one may looſe himſelfe, though neuer to his loſſe; a Labyrinth or Maze in which one may ſooner finde a way to get in, then to get out, yet ſhall neuer be out of his way; yea a Garden of ſuch varietie of ſweete and odoriferous flowers, that one can neuer gather all; hardlie can he determine where to make his firſt choice, yet can neuer chooſe amiſſe. VVherefore (Gentle Reader) I will not promiſe thee to exhauſt or drawe drye this Sea for thee; I ſhould promiſe an impoſſibilitie; onelie I will drawe out of it as much as my weake forces will permit, and thine and my capacitie can receaue: Nor will I ſhew thee all the wayes, and windings of this wood and Maze, onelie I will bring thee into ſome few walkes, which

which I my ſelfe haue paſſed; nor will I gather, nor can I, all the Flowers of this Garden; onelie I will ſelect ſuch as were obuious to me, and of which I my ſelfe haue ſmelled; and I will of them make a poſie or noſegay for thee to ſmell on by deuout Meditation. Thou ſhalt find as many diuerſe ſmelles in this Poſie, as it conteineth diuers Flowers. Some will ſmell of Chriſt his great Charitie in ſuffering ſo much for mans Redemption; ſome will ſauour of his Iuſtice in paying ſo full a price for the ſayd Redemption; ſome will ſmell of his great Patience, ſome of his obedience to his Eternall Father, ſome of his great Humilitie, in that, *he humbled himſelfe, made obedient vnto death, euen the death of the Croſſe.* In breefe there is no vertue of which in this Poſie thou mayſt not haue an odoriferous and gratefull ſmell, if thou apply thy

internall

internall ſenſes vnto it. Diuers of the Saints of God tooke ſuch pleaſure, conſolation, and comfort in meditating vpon Chriſt his Paſſion, that in regard of it, they contemned all the pleaſures which the world could afford. And yet I entitle this my Pamphlet, a Myrrhine Poſie, becauſe Chriſt his Dolours and Sorrowes were bitter as Myrrhe to him; though to vs they be moſt comfortable, becauſe in them we contemplate his great loue and Charitie in ſuffering for vs; in them we behold the gratefull price of our Redemption; and becauſe I deſire that not onelie Catholikes, but alſo Proteſtants, and all they who goe by the name of Chriſtians should reade this Pamphlet, and take ſome benefit by it, I abſtaine from all Controuerſies in Religion, that none may be deterred from reading it. Take

this

his my labour in good part, for
t was vndertaken for thee; and if
hou reape any good by reading
it, thanke him who is Goodnes
it self, and the Prime Cause,
and principall Authour
of all that is good;
I was but his vn-
weldie Instru-
ment.

APPROBATIO.

HÆ Meditationes de Paſſione Domini concinnatæ à CH. M. piæ ſunt & deuotæ ; quapropter viſæ ſunt dignæ vt præli beneficio lucem aſpiciant. Actum Duaci die 15. Nouembris 1639.

GEORGIVS COLVENERIVS S. Theol. Doctor & eiuſdem Regius Ordinariuſque ac primarius Profeſſor, Duacenſis Academiæ Cancellarius, & Librorum Cenſor.

The Contents of the

MEDITATIONS, OR FLOVVERS OF THE MYRRHINE POSIE OF CHRIST HIS PASSION.

THE FIRST FLOWER

Christ his Agonie in the Garden of Gethsemani.

THE SECOND FLOWER.

Christ his prayer in the sayd Garden.

THE THIRD FLOWER.

Iudas his traiterous Kisse.

THE FOVRTH FLOWER.

The apprehenſion of Chriſt, & carrying to the houſes of Anna, and Cayphas, where he ſuffered buffets, and other indignities.

THE FIFTH FLOWER.

Peters deniall of Chriſt his Maiſter.

THE SIXT FLOWER.

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THE NINTH FLOWER.

Chriſt his carrying of his Croſſe.

THE TENTH FLOWER.

Chriſt his ſufferances on the Croſſe.

THE

THE ELEVENTH FLOWER.

Conteineth 7. litle branches, which are the 7. words or ſpeeches, which Chriſt vttereed on the Groſſe.

THE I. WORD OR BRANCH.

Father forgiue them, for they know not what they doe.

THE II. WORD OR BRANCH.

Hodie mecum eris in Paradiſo
This day thou ſhalt be with me in Paradiſe.

THE III. WORD OR BRANCH

Mulier ecce filius tuus: deinde dicit diſcipulo, ecce Mater tua.
Woman behold thy Sonne; after that he ſayd to the diſciple, behold thy Mother.

THE IV. WORD OR BRANCH.

Deus meus, Deus meus, vt quid dereliquiſti me?
My God, my God, why haſt thou forſaken me?

THE

THE V. WORD OR BRANCH

Sitio.

I Thirſt.

THE VI. WORD OR BRANCH

Conſummatum eſt.

It is Conſummate.

THE VII. WORD OR BRANCH

Pater, in manus tuas commendo Spiritum meum.

Father, into thy hands I commend my Spirit.

FINIS.

THE FIRST FLOVVER OF THE MYRRHINE POSIE.

Christ his agonie in the garden of Gethsemanie.

Mat. 26. Mar. 14. Luc. 22. Ioan. 18.

OVR Blessed Sauiour after he had eaten with his Disciples the Paschall Lãbe, & had also feasted them with his sacred bodie & blood, passed ouer the Torrent of Cedron to the mount Oliuet, where was a garden called Gethsemani. Dauid once passed this Torrent of Cedron With an heauie hearte, and weeping eyes, when he fled for feare of his Sonne Absalon, who sought his kingdome and life; & his whole armie seeing him weepe so bitterlie, wept also with him. Our B. Sauiour the Sonne of Dauid I. Ioan. 19 2. Reg. 15.

Dauid paſſeth the ſame Torrent, not to fly Iudas (who of a Diſciple, who Chriſt loued as his owne Sonne, w become an enemie, but to meet him, fo he knew Iudas would come thether, being Chriſt his ordinarie place of re ſort, and retyre: and his Diſciples fol low their Maſter, as they were wont to doe, and perceauing by his countenāce that he was ſad and ſorrowfull, they likewiſe were ſad and ſorrowed, and wept with him, and for him.

.2 .1 Gen. 2. Rom. 5.

This garden, into which Chriſt the ſecond Adam entreth, is not like to the garden of Paradiſe, in which the firſt Adam was placed. That was a garden of pleaſure and felicitie, this of ſorrow & miſerie: In that the firſt Adā ſinned, in this the ſecond Adam by ſuffering, beginneth to ſatisfie for his ſinne, and ours alſo, *Who ſinned in him.* In that the firſt Adā by his ſinne made vs all ſlaues to ſinne, and captiues to the Deuill; in this the ſecond Adam beginneth his Paſſion, by which he redeemeth vs, and ſetteth vs at libertie. In that garden was planted the tree of corporall and temporall life; In this is Chriſt the tree of ſpirituall and eternall life. In that God

brought

ought forth of the ground all manner of Gen. 2.
tés faire to behold: In this appeareth
o Christ the horrid Idea, or pattern of
he tree of the Crosse, on which he was
o suffer a shamefull death. In that was
riuer which watered it. In this were
he two running fountaines of Christ
is eyes, which watered it with teares,
ea as many fountaines as were pores
n his bodie, which watered it with his
acred blood. In that, of the strong ribbe
of Adam, Eua was framed, and fraile
flesh was put in the place of the ribbe.
n this the Church was framed of the
econd Adams ribbe, that is, of his diui-
nitie, or fortitude, by which she was so
strong, that she ouercame all the as-
saultes of the deuill, all the persecutios
of the Tyrants, and in lieu of this for-
titude, Christ tooke to himself our
frayltie, which makes him in the garde
so fearfull and sorrowfull.

Follow ô my soule, thy sorrowfull
Sauiour into this garden, ioyne compa-
nie with his Disciples, ioyne thy teares
of eyes and thy sorrowe of heart with
theirs. Thou neuer metst with a more
sorrowfull companie, and so with them,
and especiallie with thy sorrowfull Sa-

uiour, not to be ſad, would argue a hard heart, & an hearte of ſtinte rather then of fleſh.

4. Thou ſhalt ſee in this garden of Gethſemani the Sonne of God (whoſe mansion houſe is in the higheſt heauen called *Cælum Empyreum* ſituated about the ſtarres) lying proſtrat vpon the ground, oppreſſed with ſorrow, ouerloaden with thy ſinnes, which make him to fall vnder the burden. There thou ſhalt ſee *the flower of the field* not flouriſhing but flettering and fading, there thou ſhalt ſee the *lillie of the valliies* (of which the Angells and Saints ſmelling by cleare viſion and fruition of it, are made bleſſed) withered and now not keeping, but looſing it's externall beautie: There thou ſhalt ſee the powerfull *arme* of God feeble, the ioy of the Angels ſadde, and the *ſplendour of God the Fathers glorie*, obſcured and darkned.

Cant. 2.

Iſa 53.

Heb. 1.

5. We can not ſee an Emperour, who liued in great glorie, driuen to ſuch miſerie as cauſeth him to weepe, but we muſt needs weepe with him: and canſt thou, ô my ſoule abſtain from weeping, when thou ſeeſt thy Sauiour (who in

eauen raigneth with all maieſtie,
ower, and glorie) now fallen into that
iſtreſſe, that he weepeth, and not one-
ie weepeth teares at his eyes, but drops
f blood at all the pores of his bodie? If
uer that commaundement, or Coun-
cell of S. Paul: *Weepe with thoſe that weepe*, be to be fulfilled, now is the time
weepe then, ô my ſoule, with theſe ſor-
rowfull wightes Chriſt & his diſciples,
eſpeciallie ſeeing that Chriſt weepeth
not for any ſinne he had, but for thy
ſinnes: It is better to goe to this place of
mourning, then to the houſe of banqueting,
for happie are they that mourne, eſpeciallie
with their Sauiour, for that *they ſhall be*
comforted.

Rom. 12.

Eccleſ. 7

Mat. 5.

But, ô my ſweet Sauiour, why falleſt 6.
thou groueling on thy face and on the
ground, whoſe manſion place is aboue
the ſtarres? if thou, who ſupporteſt
heauen and earth, fall on the ground,
who ſhall ſtād? If thou, who art the ioy
& comfort of Angells be comfortleſſe,
who ſhall be our cōforter? if thou, who
art the ſtrōge arme of God, be ſo weake
who ſhall hope for ſtrength and cou-
rage in afflictions.

Iſai. 53.

But what is it, ô ſorrowfull Sauiour, 7.
that

that thus oppreſſeth thee with griefe
Mat. 26. that thou cryeſt, and not fainedlie, but
Mar 14. trulie, *my ſoule is ſorrowfull euen to death*
that is, ſo ſorrowfull, that this ſorrow
naturallie would be my death, did I not
ſupernaturallie reſerue myſelf for the
death of the croſſe? Is it the blaſphemies
contumelious and reprochefull words,
taunts and ſcoffes, which by foreſight thou ſeeſt thou ſhalt haue from
the Iewes? why, many of thy cõfeſſours
and martyrs of both ſexes, haue borne
them chearfullie. Thy Apoſtles after
thy Reſurrection *reioyced, becauſe they*
Act. 5. *were accounted worthie to ſuffer reproch*
for the name of Ieſus? Is it the ſcourges &
lashes of the pillar, the thornes in thy
coronation, the nailes, which are to
pearſe thy hands and feete, and to faſten
thee to the Croſſe? why, we haue ſeene
thy martyrs endure as great torments
with alacritie: many a yong Virgin, an
Agnes, a *Priſca*, an *Agatha*, a *Lucia*, haue
with great cõſolation endured as great
torments. Is it the death of the Croſſe
that thus affrighteth thee? Why, thy Apoſtles S. Peter and S. Andrew, and thy
kinſman S. Simeon lay with as much
contentement on their Croſſe, as men

wearied

earied on a softe bed of downe;
hat is it then, sweet Sauiour, that
naketh thee to be so *fearfull, heauie*, and Mar.
orrowfull? Vouchsafe to tell me, and if I
an ease thy minde, euen with death
f bodie, I will do it.

But behold an Angell commeth to 8.
omfort thee: harken vnto him. It is
rue th' Euangelist affirmeth that *an An-*
gell appeared from heauen strengthning him: Luc. 2.
but he admitted not this strength and
comfort of mind for any long time, that
so he might suffer the more for vs: and
if he would haue admitted any comfort
or remission of his sufferances, he could
haue let the glorie of his soule enter
into his bodie, and so make it impas-
sible: He could with his Diuinitie haue
armed himself against all griefes, woũds,
torments, and deaths; and whatsoeuer
considerations could comfort a sor-
rowfull man, (as cõsideration of greater
glorie to God, greater glorie to his
owne bodie, a more complete redemp-
tion for man) were not wanting to
him. He could by the cleare vision and
fruition of his Diuinitie, wherewith his
soule was indued from the first instant
of his Conception, haue so exhilarated
himself,

himself, as that no paines or affliction of this world, yea no torments of Hell should haue been able to afflict him.

9. Why then, ô B. Sauiour, art thou so
Mat 26. *sorro wfull euen to death*, who hast so ma-
Mar. 14 ny meanes at hand to comfort thyself? he answereth with Iob (whose person was a figure of his person, and whose
Iob. 16. afflictions prefigured his afflictions) *Consolatores onerosi omnes vos estis*: you *are all heauie cõforters* vnto me; Angells, men, my Diuinitie, the glorie of my soule, and whatsoeuer comfortable motiues, are heauie & vnwelcome cõforters vnto mee. I will none of your consolations, because I am resolued to suffer paines for man, that he may bee freed from eternall paines, to which by sinne he is subiect: I will be sorrowfull, that he may be ioyfull: I will be heauie at my heart, that he may be lighte hearted; I will be sad for a time, that he may be merrie eternallie. Away then all comforters, all comforts and consolations, and welcome all sorrowes and griefs for the comfort of man: I will want all comfort now, that my Apostles, Disciples, Martyrs and Confessours may not want it in their torments:

ents: I will want all force now, that
ey may be stronger then all the Ty-
nts and persecutours, and all the en-
ines of crueltie, which they can deui-
. O my soule! what shouldst thou
ender to this thy louing Sauiour for
his his loue? He demaundeth but loue
or loue; and what more easie then
oue, especiallie when it is prouoked
y such loue, and by the loue of thy
God and Creatour?

His sorrow was so greate that S. Matthew and S. Mark saie, *he was sorrowfull euen vnto death*. S. Luke saith *he was in an Agonie*. And indeed it must needs be a verie greate sorrow which put him into an Agonie, and *made him to sweate blood*. For S. Luke saith this his sweate *became as drops of blood trickling downe vpon the earth*; so that his greife caused not onelie his eyes to shed teares of water, but also his whole bodie to shed teares of blood at all the pores of it. But, ô sweete Iesus, if sorrow will permit thee, and I may be so bold as to aske such a question, tell vs what are the causes of this thy so excessiue sorrow, or inspire vs by thy grace to guesse at least what

10. Matt 26 Mar. 14. Luc. 22.

they may bee

11. The first cause is by many and d
nout Authours thought to haue bee
the bloodie *Idea*, or foreconceite, whic
in the garden represented vnto hi
the bloodie tragedie of his Passion
and all the partes and circumstance
thereof, and that so liuelie, clearlie,
& particularlie, as though he had bee
now suffering that, which afterward h
suffered; and this was a principall cause
of his faint and bloodie sweate,
which he swet to cure vs of our ague
of sinne, and to purge vs from all euill
and malignant humours of our inordi-
nat passions, and affections, and to wash
away all the filth of our sinnes. So
that Whereas our sorrowes and paynes
proceed from the bodie to the soule
(for When the bodie is distempered, or
wounded, the soule suffereth) his sor-
row and paine had a contrarie course
and began with a strong conceite of
the mind, which he voluntarilie ad-
mitted, and which was so liuelie, and
particular, that it wounded the bodie,
and made it bleed at euerie pore so
aboundantlie, that as S. Luke affir-
Luc. 22. meth *the droppes trickled downe vpon the earth.*

The

The ſecond cauſe was becauſe he 12.
as to ſuffer of all kind of perſons; to
it, of the Iewes in the Prieſts, Scribes,
nd Phariſies; of Princes in the high
reiſt, Herod, and Pilat; of ſubiectes in
he officers, and ſeruants of thoſe Prin-
es; of woemen in the maides, which
auſed Peter to deny him; of his
reinds in his Apoſtles, who fled from
im; and in Iudas particularlie, who be-
rayed him; and in Peter who denied
im; of his foes in the Iewes, and Ro-
maines who all conſpired againſt him.

Thirldlie he ſuffered in all partes of 3.
his bodie, in his head by the thornes,
that crowned him, in his hands and
feete by the nailes that faſtned him to
the Croſſe, in his face by bufferts and
ſpittle, in his whole bodie by whippes
and ſcourges, and by extenſion of it
vpon the Croſſe.

Fourthlie he was to ſuffer in all his 4.
ſenſes; in his eyes by the teares he shed,
and the blood, which from his head
deſcended into them, and in the ſight
of his cruell tormenters, and their
clowdie lookes, and of the inſtruments
of their crueltie, yea in the ſight of the
teares of his weeping mother and Apo-

Apoſtle S. Iohn, & of the deuout woem
in his eares by the blaſphemies, ſcur
lous and reproachfull ſpeeches, and i
the mocks, ſcoffings, and taunts, whic
he heard; in his taſt by gall and vinege
in his ſmell by the ſtinking bones o
mount Caluerie, in his ſenſe of feelin
by all the corporall paines he endu
red.

5. Fiftlie he ſuffered in all his goods; i
his goods of fortune, as in his goo
name by falſe accuſations, in his ho-
nour, by contumelies, mockes, and
ſcoffes, in his garments by beeing de-
priued of them: in his goods of body
by his cruell paines and torments, in
his goods of the mind by griefe and
ſorrow.

6 Sixtlie he had a moſt perfect com-
plexion of bodie, which was framed
S. Tho. 3. p. q. 46 ar. 6. miraculouſlie by vertue of the holy
Ioan. 4. Ghoſt; for as that wine which Chriſt
miraculouſlie made at the marriage,
when he turned water into wine, was,
as Fathers and Diuines affirme, the
beſt wine, and the health and ſight mi-
raculouſlie reſtored, was the beſt: ſo
Chriſt his complexion miraculouſlie
made, was the perfecteſt, and that made
him

him more sensible of paines then any other man euer was. 7.

Seauenthlie: he had a most perfect apprehension of all that was inflicted vpon him, which apprehension made him feele his paines the more, whereas we by reason of our stupiditie and astonishment cauled by our torments, do not so perfectlie apprehend them, and consequentlie do not so sensiblie feele them.

Eightlie: whereas he giueth to his Martyres grace and comfort, which diminisheth their paines, and sometimes maketh them not to feele thē at all, yea in the middest of their torments causeth in them a ioy and consolation; he would admit no comfort either from his Diuinitie, or from the glorie of the vpper part of his soule, but rather he represented to himself all the partes and circumstances of his Passion, as though he then actuallie suffered them, that so he might suffer the more for man, and by suffering satisfie for his sinnes, and by satisfying redeeme him. 8.

Ninthlie: the sinnes of all men, which he at once represented to himself were 9.

Apoſtle S. Iohn, & of the deuout woem
in his eares by the blaſphemies, ſcurr
lous and reproachfull ſpeeches, and i
the mocks ſcoffings, and taunts, whic
ne heard; in his taſt by gall and vineger
in his ſmell by the ſtinking bones o
mount Caluerie, in his ſenſe of feeling
by all the corporall paines he endu-
red.

5. Fiftlie he ſuffered in all his goods; in his goods of fortune, as in his good name by falſe accuſations, in his ho-nour, by contumelies, mockes, and ſcoffes, in his garments by beeing de-priued of them: in his goods of body by his cruell paines and torments, in his goods of the mind by griefe and ſorrow.

6 Sixtlie he had a moſt perfect com-plexion of bodie, which was framed miraculouſlie by vertue of the holy Ghoſt; for as that wine which Chriſt miraculouſlie made at the marriage, when he turned water into wine, was, as Fathers and Diuines affirme, the beſt wine, and the health and ſight mi-raculouſlie reſtored, was the beſt: ſo Chriſt his complexion miraculouſlie made, was the perfectest, and that made him

S. Tho. 3. p. q. 46 ar. 6. Ioan. 4.

him more ſenſible of paines then any other man euer was.

Seauenthlie: he had a moſt perfect apprehenſion of all that was inflicted vpon him, which apprehenſion made him feele his paines the more, whereas we by reaſon of our ſtupiditie and aſtonishment cauſed by our torments, do not ſo perfectlie apprehend them, and conſequentlie do not ſo ſenſiblie feele them. 7.

Eightlie: whereas he giueth to his Martyres grace and comfort, which diminisheth their paines, and ſometimes maketh them not to feele thé at all, yea in the middeſt of their torments cauſeth in them a ioy and conſolation; he would admit no comfort ether from his Diuinitie, or from the glorie of the vpper part of his ſoule, but rather he repreſented to himſelf all the partes and circumſtances of his Paſſion, as though he then actuallie ſuffered them, that ſo he might ſuffer the more for man, and by ſuffering ſatiſfie for his ſinnes, and by ſatisfying redeeme him. 8.

Ninthlie: the ſinnes of all men, which he at once repreſented to himſelf were 9.

a great cause of his sorrow, for he bea-
ring greater charitie to vs, then we do
or can do to ourselues, and knowing
the mallice of our sinnes, and how
highlie they offended God, Was more
sorrie for them, then a Marie Magda-
len for hers, then We can be for ours,
and this was the greatest corrosiue to
his charitable and tender heart. And
therefore though the least praier, one
onelie teare shed for vs, had been suf-
ficient to redeeme vs by reason of the
dignitie, which euen his least workes
receaued from the dignitie of his per-
son; yet he would suffer so much as
the greatnes of his paines and sorrowes
might haue a proportion With all the
sinnes which by men were euer com-
mitted, which are almost innume-
rable.

S.Tho. 3.p.q. 46 ar.6 ad bid.

10. Tenthlie: the ingratitude of men who, as he forsaw, would little esteeme all his sufferances, the litle profit that thousands would make of his death and passion, yea which (through their default) they would turne to their greater damnation, was a cause of great sorrow to his heart; and in particular, that the Iewes, of whom he tooke flesh

with

with whom he liued and conuerſed 33. yeares, amongſt whom he had wrought ſo many miracles, to whom he gaue ſo good examples, ſo many heauenlie exhortations, should be the Authours of his death, and for that, should looſe their Cittie and Temple, should be diſperſed, as vagabonds ouer all the world, and contemned and deſpiſed of all nations, and in fine should be forſaken of God, and reprobated; this (I ſaie) did greatlie afflict his charitable heart, which deſired the ſaluation of all, and of them particularlie.

O my ſoule, be ſorrowfull for thy ſinnes, which haue put thy Sauiour to ſuch ſorrow; rue the daie that euer thou waſt ſo vngratefull, as to make him take ſo vnkindlie thy vnkindnes; and ſeeing that he weepeth euen blood, and is ſorrie *euen to death*, not for his owne, but for thy ſinnes, be not thou wanting in weeping with him for them; be ſorrowfull with this Prince of the ſorrowfull, and mourne with him, who mourneth for thee. Mat. 26. Mar. 14.

THE

THE SECOND FLOWER OF THE MYRRHINE POSIE.

Christ his praier in the Garden.
Math 26. Mar. 14. Luc, 22.

THe aforesaid causes of Christ his sorrow were also the causes of this his Praier in the garden: *My Father if it be possible, let this chalice passe from me*; and excesse of sorrow made him repeate it three times. O my B. Sauiour, Whereto haue these thy sorrowes brought thee? wouldest not thou suffer death for man, for whom thou wast Incarnat, and hast alreadie suffered so much? If thou shouldest not suffer death also for vs, what would become of vs? for although the least of thy sufferances, of it selfe, had been sufficient to redeeme the whole World, yet seeing thy Eternall Father will not be satisfied vnlesse thou suffer death also for vs (so

to

to shew his hatred of sinne, and his loue to man) our Redemption without thy death can not be accomplishd; & so if now thou giue ouer, if here thou stay, thy Incarnation, thy life, and all thou hast hetherto suffered, would not redeeme vs, and we all should be damned, none at all saued.

Hence it is that diuers Expositours haue giuen diuers expositions of this praier. The first is this; Let this Chalice of my death and passion be transferred, and let it passe from me, that is though I desire to drinke it, and therefore I call it a Chalice or cuppe, yet it greeueth me, that my chosen People the Iewes of whom I tooke flesh, with whom I liued 33 yeares, and amongest whom I wrought many miracles should offer it me, and by offering it me purchase their owne reprobation, and damnation: that greeueth me; & so I would drinke this Chalice, and I would suffer death, but I would not suffer it of the Iewes; so I would suffer death, but one effect of it, which is the Iewes reprobation, I would not haue, if it could be otherwise. 2. So S. Hier &. S.Bede Mat 26.

3. Or els I am sad and suffer great sorrowe for my persecutours, who by tormenting me and putting me to death shall be guiltie of great sacrilledge, and in this respect I would not suffer of them, though otherwise to obey my fathers commandement, who will haue me die, and to redeeme man, I am willing to die.

So S. Amb. & S. Basil. 4. Euno.

4. Or els let this Chalice passe, that is let it not stay or end in mee, let it come to me, but let it passe to my disciples and Apostles, that as I suffer for them, so they may haue the charitie to suffer for me, and the faith which I haue taught them.

S. Hil. in Math.

5. Or els let me drinke this Chalice of my death and passion, and let it come, but let it also passe within three daies, that the third daie I maie rise to a glorious and euerlasting life of bodie and soule, and my elect after me.

6. Or els I desire to suffer according to the will of my superiour part of my soule, but yet I would not suffer according to flesh and blood, and the inferiour part of my soule voluntarilie destitute of all aide from my Diuinitie; for so I feare death, as it is, contrarie to nature,

nature, but this will I ſubmit to the will of my Eternall Father, and therefore not this my will, but thy will (ô Eternall Father) be fulfilled.

O what a reſignation was this? come all the torments (ſaith he) vpon me, come death, and euen the death of the Croſſe, and although according to the inferiour part of my ſoule I feare them, yet according to my ſuperiour part, they are welcome vnto me, and according to this will, which is alwaies conformable to my Fathers will, I am content and reſolued to ſuffer for man my bloodie Paſſiō, and an 100. times more, if my Eternall Father do but pleaſe to commaund or inſinuate vnto me. O my B. Sauiour, giue me the grace in imitation of this thy reſignation, and by vertue of it, to reſigne my will in all things to thine, and to accept from thee as willinglie ſicknes as health, pouertie as riches, diſgrace as honour, death as life, all proceeding from thy will, which I deſire may in all things be the rule and ſquare of my will, for in following mine owne will I may ſinne, in following thy will, I can neuer ſinne, becauſe I can neuer ſwerue

7.

from thee.

8. But now me thinks I heare my sorrowfull Sauiour, as he reprehended his Apostles for sleeping, whē he watched, praied, & suffered for them, so calling vpon all Christians in these lamentable words: *All yee that passe by the way attend and see if there be sorrow like to my sorrow*. Looke into the heartes of the most sorrowfull wights, that euer were, and see if you can find in them such causes of sorrow as I haue; see if you can find their sorrow so greate as to cause them to weepe blood; many haue wept teares of water at their eyes, none, but I, haue wept teares of blood at all the pores of my body.

Thren. 1

O Christians, I shed teares of blood
9. for you at all the pores of my bodie, and can not you shed teares of water at your eyes for mee? If you can not weepe for mee, weepe for your selues, and for your sinnes, for they are the greatest cause of my griefs and sorrowes, and yet these teares of blood, which now I shed for your sinnes, are but a drizeling, to that great shower of blood, which I shall raine from the clowde of my humanitie at the Pil-

lar

t and Crosse.

Behold I am he, whom the Prophet 10.
ſay longe ſince called *a man of ſorrowes*,
nd *knowing* by experience *infirmitie*, I Iſai. 53.
m indeed *a man of ſorrowes*, ſo full of
hem, that I ſeeme to bee nothing but
orrowe: A man indeed but *a man of ſor-*
owes, compoſed of ſorrow: yea I am
Prince of the ſorrowfull. Repaire
hen vnto me all you woefull wights as
ſubiectes to your Prince and king; for
as the king ſurpaſſeth all his ſubiectes
in maieſtie, power, and authoritie, ſo I
like a Prince and king of the ſorrow-
full, do ſurpaſſe you all in ſorrow, as
much, as the king doth the ſubiects in
authoritie, and if you will be louing
ſubiectes to your Prince of the ſorrow-
full, weepe with me with heart, if you cá
not with eyes. I am indeed a Prince and
king of the bleſſed and ioyfull in hea-
uen, and as God, yea as man according
to the vpper parte of my ſoule, I ſur-
paſſe them all in bliſſe and ioy asmuch,
as the king doth his ſubiectes in autho-
ritie; but according to the inferiour
part of my ſoule I am a man of ſorrow,
and a Prince of the ſorrowfull: weepe
then with mee as with the Prince of

the ſorrowfull, if you will reioyce with me as with the Prince of the bleſſed and ioyfull.

11. Nay, mee thinks, I heare this Prince of ſorrowes crying vnto me in particular and ſaying: behold, my beloued, how ſorrowfull I am, and what teares euen of blood I ſhed and euen for thee in particular, and for thy ſinnes, which with the ſinnes of others are the cauſe of my ſorrow; weepe then with me for companie, and if not for me (whoſe ſufferances notwithſtanding ſhould moue euen a marble heart) at leaſt for thy ſelfe; & be thou confounded not to weepe for thy ſelf, when thou ſeeſt me weepe ſo bitterlie for thee; and be ashamed alſo not to weepe for me thy God, Creatour, and Sauiour, who weepe euen teares of blood for thee my creature.

12. O my ſweet Sauiour, this thy ſpeech ſo confoundeth me, that I wish my heart were reſolued into teares, which aſcending to mine eyes, might accõpanie thy teares. Louing ſubiectes can not abſtaine from teares when they ſee their king weepe, and louing children can not hold themſelues frõ weeping, when

hen they ſee their Father weepe.
ue me then, ô my Soueraigne Prince,
e guift of teares, for from thy grace
is fountain ſpringeth, make me (ô
uing Father) ſo louing a child, as at
aſt to weepe with thee, whom I now
e weeping ſo bitterlie for mee.

O Lord; thou once by thy ſeruant 23. 6
loyſes, and by the rod thou gaueſt
im, didſt *ſtrike vpon the rock of Horeb,* Exo. 17.
nd fetchedſt out water for all the peo-
le to drinck on, ſtrike, I beſeech thee,
ith the rod of the Croſſe, or with
n efficacious conſideration of thy
eath ſuffered on the Croſſe my hard
nd ſtonie hart, that a Magdalens or
eters teares may gush out of it by
myne eyes, to wash away my ſinnes,
nd to accõpanie thy teares not onelie
of water but alſo of blood: that wee-
ping and ſorrowing heere, I may re-
ioyce with thee in heauen, *that ſo ſowing* Pſ. 125.
in teares, I may reape in ioifullnes.

THE

THE THIRD FLOVVER OF THE MYRRHINE POSIE OF CHRIST HIS PASSION.

Judas his traiterous kisse.

Mat. 26. Mar. 14.

1. IOAB comming to *Amasa* saluted him with most kind words saying, *God saue thee my brother*, and taking him by the chinne, as if he would haue kissed him, he thrust his swôrd into his side and killed him. Iudas imitating, or rather surpassing this treacherie of Ioab,

2. Reg. 20.

Mat 26. Mar. 14 *commeth with a great multitude, with swords and clubs sent frõ the cheefe Priests, Scribes, and the Ancients of the People:* with intention to betray this innocent lambe to these rauenous wolues, and to couer his traiterous intention (which he

e could not from Christ, who forsaw
,and tould him of it at his last supper)
s also to giue them their watchword
for *he had giuen them a signe saying:* Mar 14
whomsoeuer I shall kisse, it is he, lay hold on Mat. 26.
him, and lead him warilie) he saluteth him
n these words: *Haile Rabbi*, and he kissed
im.

2.

O Traytour! & vyper! Kissest thou
him whom thou betraiest? by thy kisse
hou wouldst seeme a friend, but *there*
s venome of Aspes vnder thy lippes. Thou Psa. 139.
art one of those hypocrites, and a prin-
cipal amongst them, who *honour God* Esa. 29.
with lippes, but their heart is farre frō him. Mat. 15.
Woe to them of a double heart, & to wicked
lippes, and to the hands that do euill, and to
the sinner that goeth on the earth t Wo
waies, that is, who pretendeth exter- Eccle. 2.
nallie holynes and freindship, but se-
cretlie carrieth an euill intention.

3.

This kisse, was no kisse to Christ,
but an heart breaking, & peraduenture
one of his greatest afflictions, because
to a kinde heart, nothing is more gree-
uous then vnkindnes and ingratitude.
For he so loued Iudas, that he made
him a Disciple, and an Apostle, and
steward of his familie, he trusted him

with the purſe, made him priuie to
his miracles, his ſpirituall and Diui
leſſons, and exhortations: he h
washed his feete that very euening a
had admitted him to his laſt ſupper,
which he had beſtowed on him his
cred bodie and blood, which h
beene enough to haue mollified a ma
ble heart: and now after ſo many be
nefits, ſeeing him comming to betra
him, and with a kiſſe alſo, he could no
but be much afflicted, becauſe he coul
not but take this traiterous kiſſe mo
vnkindlie.

4. Wherefore Dauid who foreſaw this
bringeth in Chriſt much complaining
of Iudas his treaſon, and vngratitude,
Pſal. 40. ſaying: *For the man alſo of my peace in*
whom I hoped, that is in whom I might
ſeeme to haue iuſt cauſe to hope, *who*
did eate my breads, being partaker not
onelie of my ordinarie repaſt, but alſo
Ioan. 6. of the *bread of life*, which I gaue him at
my laſt ſupper, *hath greatlie troden me*
vnder foote, by betraying me vnto the
Iewes. and in another Pſalme the ſame
Royall Prophet, not onelie in his owne
perſon, but alſo in the perſons of all
thoſe, who haue ſuffered iniuries of

them

hem who haue had cauſe to be freinds,
nd eſpeciallie in the perſon of Chriſt,
ho ſuffered ſuch ingratitude of Iudas,
ayth: *For if myne enemie had ſpoken euill to* Pſal. 54.
hee, I would verilie haue borne it. And if he
hat hated me, had ſpoken great things on
me, I would perhaps haue hid myſelf from
im: But, *that, thou* (Iudas) *a man of the*
ame minde with me (as thou ſeemedſt)
my guide and my familiar, Which didſt take
weete meates together With me, at my laſt
ſupper, ſhouldſt thus betray me, can
not but touch me to the heart.

But what ſaith Iudas to this his ſo kind hearted Maſter? *Hayle Rabbi,* ſaith he, & therewith alſo kiſſeth hi. O Hypocrite, who haſt hony in thy mouth, but gall in thy heart, Who ſpeakeſt faire but meaneſt ill, whoſe outſide carrieth a faire shew, but the inſide is full of rancour and malice, whoſe outſide is like a ſepulchre whited and painted, but within thou art nothing but filth and ſtenche. o Hypocrite, thinkeſt thou by theſe faire wordes and flattering kiſſe to deceaue thy Maſter, who knoweth euen thy ſecret and malicious thoughts? But what ſaiſt thou, ô B. Sauiour? canſt thou

endure the ſight of this traytour? Canſt thou endure a kiſſe from his fowle and deceitfull lippes? yes (ſaith he) I can endure this, and the death alſo of the Croſſe for my deadlie enemies. O charitie! ô loue! what canſt not thou do? thou canſt doe good for euill, render benedictions for maledictions, when one cheeke is ſtrooken thou canſt offer the other, yea thou canſt loue deadlie enemies as deareſt freinds.

Mat.4.

But ô ſweete Sauiour, how ſeemeſt thou to be changed? thou neuer ſpakeſt with more ſeueritie then when thou ſpakeſt againſt hypocrites. Thou pronouncedſt once many woes againſt them, and thou bidſt vs *take good heede of the leauen of the Phariſies, which is hypocriſie*: and yet now, ô charitie, thou vouchs afeſt Iudas the greateſt traytour that euer was a kiſſe, which is the greateſt ſigne of loue, and therefore the ſpouſe deſireth it aboue all things of her beloued ſaying, *let him kiſſe me with the kiſſe of his mouth*. And yet now thou ſaluteſt the falſeſt traytour, and the moſt deceiptful hypocrite that euer was, by the title of a freind. Amice

Mat.23. Luc.22.

Cant.1.

quid venisti? Freind *whereto art thou*
me? Osculo filium hominis tradis? Doſt
u betray the ſonne of man With a kiſſe?
ere to art thou come? ſaith louing Ie-
s. Thinke yet better on the matter,
inke whom thou betraieſt: The
nne of God, thy louing Maſter, thy
ther, thy greateſt benefactour.
inke yet *Where to thou art come*, there
yet time for thee, ô Iudas, to repent.
ake time while time is, for tyme will
way, refuſe not the grace I now offer,
testifie noe leſſe, by callig thee freid.
This very word *freind* proceeding
from my mouth, in which there is no
deceit, as there is in thine, can it not
mollifie thy hard heart? feareſt thou
to returne to me thy old Maſter? thy
old freind, and yet thy freind? *Osculo*
filium hominis tradis? doeſt thou betray the
ſonne of man With a kiſſe?

O Iudas how doſt thou abuſe the ce- 7.
remonies and armes of peace, the co-
gniſance and colours of loue and
freindship? if thou beeſt a freind, why
comeſt thou with billes, clubbes, lan-
ternes and a troupe of ſoldiours? If
thou beeſt a foe, why doeſt thou kiſſe
me? If thou haſt mallice, rancour,

hatred and treason in thy heart, w
vsest thou a kisse, which is the ord
narie signe of loue and freindship? A
yet Iudas, though not knowing
much, vsed the fittest signe and mar
to betray Christ to the Iewes; for
what fitter signe then a kisse coul
Christ be manifested, whose heart
burned with loue, that he was readi
to dye for the world? by what fitte
signe could Christ be bewrayed an
betrayed, then by a kisse the signe o
freindship, he by his death, beeing the
peace maker betwixt God and man?

8. *Amice, freind*, to what purpose ar
thou come? I say *freind*, because on my
part our old freindship is constant, and
as great as euer, for I am still thy freind,
still thy well wisher, and well willer, I
still desire thy saluation, and thinke
not that I faine as thou doest, I am *veri-*
tie & so can not lye. I who to morrowe
will pray for my crucifiers, am now
willing to receaue thee to grace, do but
repent of what thou hast donne against
me, and though now thy treason is
proceeded so farre, that if thou wouldst
thou canst not saue my life (for thou
hast put me into the hands of my cruell

enemies

nemies) yet do but repent and we re freinds again.

O Iudas, the good lessons and exam- 9.
les thou hast had of me, the great mi-
acles I wrought before thine eyes, the
onour I did thee in chooſing thee for
ne of my Disciples and Apostles, the
oue I shewed thee in admitting thee
o my last supper, did they deserue this
raiterous kisse at thy hands? Canst
hou find in thy hart to betray *me*,
whom thou knowest to be Innocent?
ne? who soloued thee that euen now
I fed thee with my owne body and
bloods? *me*; who am readie to giue my
life for thee? *mee* thy best freind, thy
Redeemer and thy Creatour?

And couldest thou prize me at so low 10.
a rate, as to selle me euen to my ene-
mies for thirtie pense? If thou hadst
ofered me to my mother, she would
haue begged, but she would haue
giuen much more for me. Marie Mag-
dalen would haue giuen thee all shee
had or could procure. And thou, ô my
soule, thou ô Christ ā wouldst hou not
haue giuen more, and euen thy life to
saue thy Sauiours life, which was the
most precious life, the life of God and
man?

man? Thou wouldst, thou wouldst. Be
Iudas was an vnluckie and vnthrift
marchant, who selling Christ, sold him
self and saluation to the deuill for euer
ô Iudas, do but yet acknowledge th
treason with a contrite heart, and I a
readie to receaue thee to mercie, nu
quã sera est pœnitentia, si seria: no pennan
to late, so it be serious. But Iudas w
sunke into the depth, of his mallice, an
the Impious (as the wise man saith) wh
Pro. 18. *he shall come into the depth of his sinne*
contemneth, no reprehension, no swe
persuasions, no threatnings, no alure-
ments, no good lessons or exhortation
can reclame him.

11. Behold here, ô sinner, the charitie of thy B. Sauiour, his patience and longanimitie, he knew longe before that Iudas would betray him, and at his last supper of the Paschall labe he tould hi so, for when he tould his Apostles that one of them should betray him, and euerie one asked of him, *is it I Lord?* Iudas also said, Is it I Rabbi? Christ said to him: *thou hast sayd*. yet Christ all that while expected him to pennance, and when Iudas came to giue him the Trayterous kisse, he called him freind

shewing

hewing thereby that he was yet readie
o receaue him to mercie. *But he con-*
emning the riches of God his goodnes, and
atience, and longanimitie &c according
o his hardnes and impenitent heart,
eapeth vnto himself Wrath in the day of
Wrath. 12.

And thinke o sinner, how God hath expected thee to pennance, and when thou contemnedst his patience and longanimitie, persisting still in sinne, yea heaping sinne vpon sinne, he still patientlie expected thee to pennance. O sinner thanke him daylie for this his expectation, for if he had taken thee awaie in thy sinnes (as he doth many and iustlie also) and had not patientlie expected, to see if thou wouldst thinke of pennance and amendment of thy life, thy parte had beene now with Iudas and many damned sinners. O thanke him, for thou canst neuer thanke him enough, and do not presume any longer of his mercie, least thou prouoke him to do iustice on thee, by leaueinge thee, as he did Iudas and other obstinat sinners.

O my soule, looke into thy self and 13.
see whether thou hast the charitie to

kisse and to do well to thy enemies, loue them that hate thee? see whether thou canst not espie in lieu of this ch[ri]ritie, hatred against thine enemie, desire to be reuenged of him, to offer him the combat, or bid him the fie for the lye giuen thee by him? and if thou espiest this euill disposition, rid thyselfe quicklie of it, and according to thy Sauiours example vrge thyself to loue him: he can not be worse to thee, then Iudas was to Christ. And seeing that Iudas by a kisse hath betraied thy Sauiour; take heede least by the kisses and enticements of the world, flesh, and deuill, thou beest betraied; for as vnder Iudas kisse laie hidde great mallice, so vnder the pleasures and riches and honours, which the world, flesh, and deuill do offer, lyes hidden an intention to ruine thy soule, and by those kisses to bring it to eternal perdition.

14. And, o yee, who professe yourselues Christians, that is, louers of Christ and Christian Religion, and yet offend him by mortall sinne, thinke you heare Christ saying vnto you, *doest thou betray the sonne of man with a kisse?* doest thou

ofesse thyselfe one of my louing disci-
es in that thou professest thyselfe a
hristiã, & thereby as it were giuest me
e kisse, and yet offendest me by mor-
ll sinne: thou seemest a freind by this
rofession, and by it thou seemest to
ue me and to kisse me, but in heart,
appeareth by thy euill life, thou art
traytour, as Iudas was.

O all ye, that receaue Christ in the B. Sacrament, and yet are in state of mortall sinne, you betray Christ by this kisse, and therefore S. Hierome to a Priest that goeth to the Altar, and receaueth the B. Sacrament in mortall sinne speaketh in these words, which S. Thomas Aquin citeth: Dic Sacerdos, dic Clerice, qualiter eisdem labijs filium Dei oscularis, quibus osculatus es labia meretricis? O Iuda osculo filium hominis tradis? Tell ô Priest, tell ô Clarke how With the same lippes thou kissest the sonne of God, With which thou hast kissed the lippes of an Harlot? O Iudas doest thou betray the sonne of man With a kisse. 35. 3.p.q.8. ar.2. 16.

O Bishops and Priests, ô Religious persons, be not to secure in your states of life and vocations. Iudas was a disciple and an Apostle, and yet he fell, and

so may you. And you liue not i
better companie, then he did,
vnder a better gouernour then he h
for he liued with the Apostles; th
were his dailie cõpanions, and his su
riour was the sonne of God, who w
not wanting in giuing him good le
sons and instructions. And yet he fe
and so may you: wherefore neu
thinke yourselues secure, what state
life soeuer, what vocation soeuer yo
imbrace, *but with feare and trembli*

Philip 2. *Worke your saluation and walke worthie*
the vocation in which you are called, a
by good life and good workes make sure you
vocation, and election. For as S. Hierom

Ephe. 4 saith; *non est facile stare loco Pauli, tenere*
2. Pet 1. *gradum Petri*: *It is not easie to stand in the*
Hieron. *place of Paule, to hold the degree of Peter.*
The higher your places, and states, or
perfections are, the more you are expo-
sed to the tempests of tentations, and
if yee fall, then, the higher you stood,
the greater will be your fall.

THE

THE FOVRTH FLOWER OF THE MYRRHINE POSIE OF CHRIST HIS PASSION.

The apprehension of Christ, and carrying to the houses of Anna and Caiphas, where he suffered buffets, & other indignities.

Ioan. 18.

AFTER that Iudas had giuen his Master the traiterous kisse, the fouldiers laid hold on him, knowing by that signe, which Iudas had giuen them, that he was the man they sought for. But Christ asketh them, *whom they seeke for?* *They answered him: Iesus of* Ioan. 18. *Nazareth. Iesus saith to them: I am he. And Iudas also that betraied him stood with him. As soone therefore as he said to them, I am he, they went backward and fell to the* 1.

ground. O yee maliciousand obstinate Iewes: was not this miracle sufficient to make you desist from laying hands on him? or haue you not iust cause to feare to medle any farther with him? But Christ, though hereby he shewed that it was in his power to free himself from them, yet asketh them againe *whom seeke you?* and they answered again; *Iesus of Nazareth.* Christ answereth *I told you that I am he, If therefore you seeke mee, let these goe their Waies,* and so yeelded himselfe voluntarilie.

2. O B. Sauiour, thou, who with those words, *I am he*, couldst cast them backwards to the ground, couldest haue helde them there, and not haue permitted them to apprehend thee. But he intending to vse his patience, not his power, yeelded voluntarilie, and by and by they laied hold on him, and bound him.

3. O indignitie! the seruants bind their lord and Master, the subiects their king, the creatures their Creatour, the bondslaues their Redeemer, who by his death freed vs all from sinne, the deuill, & hell. And, ô sweet Sauiour, do those chaines and bonds become thee, who

rt Lord of heauen and earth, and a king of glorie. Breake them, as Samson (who was a figure of thee) did his; thou art ſtronger then he, but it was the chaine and bonde of loue towards man, which bound him, els their chaines and bonds could not haue holden him.

These bonds he ſuffered, firſt, to free vs from the bonds of our ſinnes, for as the wiſeman ſaith, *His owne iniquities take the impious, and he is iuſt bound with the ropes of his ſinnes*; and indeed our ſinnes may be called ropes, becauſe they bind vs hand and foote, hinder vs from doeing good, and from walking freelie in the waie of God his commandements. Secondlie he would ſuffer theſe bonds, that his diſciples and Apoſtles and their ſucceſſours ſhould not be aſhamed to be bound in chaines and fetters for him, and his Religion; for why ſhould they thinke much to ſuffer that for their maſter, which he before had ſuffered for them? And indeed after this example giuen by Christ, not onely his Apoſtles but thouſands of Christians of all ſexes and ages haue reioyced in bonds and chaines for Christ,

4. Prou. 5.

Christ, and haue esteemed them
garlands and aboue the richest chaine
of Gold.

S. Paule gloried more in the title o
prisoner of Iesus Christ, then in the di
gnitie of an Apostle, and Doctour o
the Gentils. S. Cyprian thus pronoun
ceth of chaines suffered for Christ
These chaines which are borne for Chri
(saith he) *are ornaments, not bonds. whic*
couple not Christians feete to ignominie, bu
do grace them to glorie; o feete happilie tied
which are loosed not by the smith, but b
Christ. O feete happilie tied to be directed
the right way to paradise, o feete tyed in
this world for the present, to be set at liber-
tie with Christ for euer. S. Chrysostome
saith that to be chained & fettered
for Christ is more glorious then to
weare a crowne of Gold beset with
pearles and precious stones; and the
prisons, by reason of the chaines which
the prisoners beare for the loue of
Christ, he esteemeth to surpasse all
Princes Pallaces, and therefore (saith
he) If it were put to my choise whether
I would sit at the right hand in heauen,
or to be chained in prison, whether I
would dwell with the Angells in
heauen

5. A l Eph. c. 3. & 4. ad Phil.

Cyp. l. 3. ep. 25 ad mart.

S. Chry. hom. 8. in c 4. ad Eph.

auen, or with Paul in prison, I
ould make election of the prison: If
were asked whether I would be the
ngell that loosed Peters chaines, or
eter chained with the, I would choose
be Peter. I honour Paul (saith he)
ot so much that he was an Apostle &
octour of the Gentils, not so much
or that he was assumpted and taken
p to the third heauen, as for that he
as bound in prison for Christ, and I
euerence Paules hands, not so much
or that they wrought miracles, and
could not be stung by the vipers, as
for that they were manicled for Christ.
And although this may seeme a para-
dox to worldlings, yet (saith he) *Si quis*
erga Dominum insanit (vt ita dicam) *si*
quis ardet, is nouit quæ sit vinculorum vir-
tus: If any (to say so) doteth on Christ, if
any burne with loue towards him, he
knoweth what is the vertue of chaines, and
how great is their dignitie. O happie
they who are bound and chained in
prison for Christ; their bondage is true
libertie, bondage of the bodie, libertie
of the soule and spirit, their prisons are
princely Pallaces, and their iron
chaines are more worth then chaines

Act. 12.

Act 28.

of gold, no bracelets like to the manicles.

6. The souldiers having bound Christ Ioan. 18. led him or rather haled him first to the house of *Anna*, so to honour Anna, because he had beene high priest the yeare before, and was father in law to Caiphas. After that *Anna* had seene him, he sent him bound, as he came to him vnto Cayphas his house. What scurrilities and indignities the souldiers vsed towards him in the waie, what scoffings and mocks, what strokes and blowes he endured of them, may easilie be imagined, and how the people in the streets came gazing vpon him, and now, forgetfull of the miracles, by which he restored the lame to perfit vse of their limmes, the deafe to hearing, the blind to sight, the dumme to their speech; pointed at him, iested and railed also at him, is easie to conceaue, though hard and reprochefull to Christ to suffer; yet all these indignities Christ tooke most patientlie and followed the souldiers as an Innocent sheepe to the butcherie.

7. Being entred into *Cayphas* house, *Cayphas* asked him of his disciples and doctrine

octrine: Christ answered that he had
oken, and taught openlie to the
eople, in the temple and Synagogues;
hy askest thou me? aske them that haue Io. 18
eard what I haue spoken vnto them, be-
old they know what things I haue sayd.
At this his answer, one of the ministers
standing by, gaue him a blow saying
answerest thou the high Priest so? But
our B. Sauiour was resolued to beare
all patiently: he might haue saied to
this barbarous fellow, as Paul said to
Ananias the high Priest, who com-
maunded them that stood by, to smite
him on the mouth; God shall strike thee, Act. 23.
thou whited wall, but he onely replied
to shew what wrong he receiued, If I
haue spoken ill, giue testimonie of ill, but if
well, why strikest thou me? 8.

O Base, ô impudent companion,
thinkest thou much that Christ should
speake the truth plainlie and boldlie
to the high Priest? He is an higher Psal. 109.
Priest then he, and an high Priest accor- Heb. 5.
ding to the order of Melchisedech, and
Cayphas hath the name of a high Priest,
& magni nominis vmbram: and the shadow
of a great name. But he bought his digni-
tie, & hath not the vertues beseeming

an high Priest. O barbarous Scullion, & base companion, strikest thou the sonne of God, thy Creatour, and on the face also, on which the Angells delight to looke? *Quid hac impudentius* (saith S. Chrysostome) *exhorrescat cœlum, contremiscat terra de Christi patientia & seruorum impudentia*: what more impudent then this? *let heauen be astonished With feare, let thee earth tremble at Christ his patience, and his seruants impudencie.*

1 Pet 1.

9. O earth how doest thou support such a varlet, why doest thou not swallow him vp as thou didst once Chore, Dathan, Abiron & Hon, for a lesser sinne? for they onelie murmured against Moyses and Aaron, this caitife striketh the Creatour in the face. O yee Angells who carry the sword of the Diuine iustice, why do you not reuenge the indignitie done to your Lord and Maste?

Nu. 16.

10. O B. Sauiour, let me vse vnto thee the words of thy Royall Prophet; *Be girded with thy sword vpon thy thigh ô most mightie*. Draw the sword of thy Diuinitie sheathed in thy humane nature, and dispatch this impudent companion. Thou, who with those

Psal. 44.

words, I ame he, strokest to the ground the souldiers, who laid hands on thee, couldst if thou wouldst, strike this impudent varlet with sodeine death, as thy Apostle Peter did Ananias and Saphira; thou couldst haue stroken him blind, as thy Apostle Paul did Elimas the magitian. Thou couldst haue brought fire from heauen to consume him, as Helias consumed the two Captaines, and their fiftie men. Thou couldst haue called beares out of the wilderneſſe to reare in peeces this impudent fellow, and the high Priest also, as Elizeus delt with the fortie two boyes that mocked him.

Act. 5.

Act. 13.

4. Reg.

4. Reg. 2.

But our sweet Sauiour, as he was more able to reuenge himself then all the aforesaid persons, who had their force from him, so he was more meeke and patient then them all, and so did beare this affront patiently, to satisfy thereby for our impatience, to giue to the world a rare example of patience, and to teach vs to beare affronts and disgraces for him, who first did beare them for vs. such an impudent fellow as this that smote Christ on the face was sent by Iustina the Arian Empe-

11.

reſſe to ſtrike S. Ambroſe, but his arme withered and could not giue the blowe; Valens alſo the wicked Emperour endeuored to write an edict to banish thereby S. Basil, but his arme waxed ſtupid, and could not write. But our B. Sauiour, who vſed theſe defences for his ſeruaunts, would vſe none for himſelf; or peraduenture this barbarous fellowes arme which ſtrooke Chriſt, withered as it was lifted vp to ſtrike, but reuiued at the touch of Chriſt his viuificating flesh.

If we conſider who ſtrooke & who was thus ſtrooken, we ſhall find that this blow was the greateſt indignitie or diſgrace that euer was giuen to man. To giue a blow on the face or on the eare to a ſimple gentleman is taken for a great dishonour to hi that is ſtrooke, to giue to a knight ſuch a blow is a greater, to a Lord, greater, to an Earle greater, to a duke greater, to the kings ſonne, or to the king himſelf greater; and the greater it is by how much he that giueth the blow is baſer. what an indignitie then was this blow giuen by a ſlaue to Chriſt the ſonne of God, the king of glorie, kinge of heauen

and

and earth, to whom the kings and Emperours of this world are but vassals; and yet he taketh this patientlie without any angrie word, without any angrie thought.

O the litle patience, ô the great pride that we haue. who at euery scornfull word, at the least affront that is offered vs, are readie to draw, readie to reuẽge, and to render as bad or worse then we receaue. O my soule looke into thy self and if thou find not patience to suffer wronges, begge it of thy Sauiour, and by vertue of this his patiẽce, desire him to giue thee the grace in all thy life to imitate this his patience.

They who by oathes take the name of God in vaine, they who by periuries abuse God his name and take it to countenãce a lye, they who blaspheme god his name, do giue him the blow on the face, yea all sinners in some sorte do buffet Christ, because their sinnes are the cause why he suffered this indignitie. when therefore, ô my soule, thou art tempted to sinne, take heed what thou doest, for by sinne thou buffetest thy Sauiour, Redeemer and Creatour in the face, and if thou abhorre this,

abhorre

abhorre all ſinne, eſpecially if it be mortall.

15. But here is not an end of the indignities which Chriſt ſuffered for vs. The Euangeliſt S. Matthew, S. Marke
Mat. 26. and S. Luke ſay, that not onelie this im-
Mat. 14. pudent caitif, but alſo others began to
Luc. 22. ſpitte at him, to buffet him, and S. Matthew: ſaith *Then did they ſpitte in his face and buffeted him, and others ſmote his face with the palmes of their hands, ſaying, prophecie vnto vs Who is he that ſtrooke thee.* The like ſaie S. Marke and S. Luke, ſo that our Sauiours face was no doubt ſwolne with buffets which theſe miſcreants gaue him, and it was altogether defiled with their ſpittle.

16. For this I can not but much blame and condemne theſe barbarous Iewes, but as it was I who by my ſinnes gaue him the buffets, ſo it was I who defiled his face with ſpittle, becauſe my ſinnes were the cauſe of it. And when I ſinned mortally I contemned Chriſt, and did, as it were, ſpitte in his face. For this I rue the time that euer I ſinned mortallie.

17. And ô you wicked Iewes how enormious was this your ſinne who reallie and trulie buffeted him and ſpitte in his face?

face? whē a mā would ſpitte, he looketh for ſome corner and the worſt place in the chamber, and will not ſpitte in the place moſt adorned, & yet theſe ſpite-full Iewes ſpitte in the face of Chriſt, which heauen and earth reuerence, which the good Angells loue, and which euen the deuills feare. They thought no place more baſe, leſſe to be reſpected then Chriſt his face, and therefore on it they beſtowed their ſpittle, and yet he was *ſpecioſus præ filijs hominum*, ô ye heauens, ô ye Angells, ô heauen and earth, be ye aſtonished at this, *obſtupeſcite Cæli &c. be aſtonished, o heauens, vpon this, and ó gates thereof be you deſolate exceedinglie.* Pſa. 44. Hier. 2.

O how great was my Sauiours loue that made him ſuffer ſuch indignities for me; loue made him take our humane nature vnto him in vnitie of perſon, that he might ſuffer for vs in it, loue made him ſuffer all that he ſufferd. o my ſoule, what ſhalt thou render vnto him for this his loue? ſuffer patientlie indignities for him, as he hath ſuffered for thee, loue him as he hath loued thee, and though thy ſufferances and thy loue be nothing to his, 18.

yet he will be content with them.

19. Others, as the Euangelistes say, did
Mat.14. couer his face & blindfold him, saying
Luc.22. *prophecie, who is he that smote thee.* O sunne withdraw thy light from these vnworthie spectacles; ô yee Angells turne your eyes from this barbarisme. O Eternall Father permittest thou *the splendour of thy glorie* to be thus defiled, thus
Heb.1. obscured? But see their blindnes. They blindfold him, who seeth all the secrets euen of their hearts; and they that couered his face now, shall at the day
Ose 10. of iudgment call *vpon the mountaines to*
Luc.22. *fall vpon them*, so to couer them from the sight of God, his angrie countenance, which they shall not be able to beare. They that couered his face now, and bid him prophecie who smote him, shall find not onelie at the generall but also at the particular iudgment, that he knew what indignities they offered him, and all the sinnes that euer they committed in thought, word, & deed, and shall punish them for them.

20. All sinners doe imagin God his eyes to be blindfolded, and not to see what sinnes they commit, for if they did thinke seriously & efficaciously that they

hey were in God his presence, and that
his eyes were open vpon them, they
would not be so impudent as to com-
mit such sinnes, as they doe before
such maiestie. They say as the fornica-
tour or Adulterour doth, *who seeth me,* Ecc. 23.
darknes compasseth me, and the walles couer
me, and no man beholdeth me, the Highest
will not be mindfull of my sunnes. O blindnes
of sinners; *qui finxit oculum non consi-* Psa. 93.
derat? he that made the eye doth not he
himself consider and see? yes, yes, his eyes
are brighter thē the sunne, beholding rounde
about all the Wayes of men and the bottome
of the deapth and the hearts of men.

And here, ô my soule, consider that 21.
all those indignities thy Sauiour suf-
fered, not for himself, (for he had no
sinne, and so had no need to suffer)
but for thee, to satisfie for thy sinnes,
and to giue thee example, and this he
suffered not onelie patientlie, but vo-
luntarilie, for he could haue stopt their
mouthes from blasphemies, reproa-
chings, and spitting; and he could haue
holden their hands from buffeting
and therefore his Prophet Esaie sayth
in his name I *haue giuen my bodie to the* Isai. 50.
strikers, and my cheekes to the pluckers (for

they not onelie buffeted him, but alſo
plucked the heares of his cheekes) I
haue not turned away my face from the re-
bukers and ſpitters; & the Prophet Hie-
remie fortelling the ſame ſaith: Dabit
Thren,3 *percutienti ſe maxillam, ſaturabitur oppro-*
brijs, he ſhall giue his cheeke to him that
ſtriketh hi, he ſhall be filled with reproaches
ſo that *he* gaue himſelf to ſuffer theſe
indignities, *he* gaue his cheeke to
him that ſtroke it, and conſequentlie
22. he ſuffered all moſt voluntarilie.

Doe thou then, ô my ſoule, beare theſe
indignities at leaſt when others do
lay them on thee, and ſeeing thou canſt
not auoid them, if the malicious will
offer them thee, make merit of ne-
ceſſitie, and ſeeing thou muſt ſuffer
them, ſuffer them patientlie. Thou
ſhouldſt deſire theſe indignities for
thy Sauiours ſake, who voluntarilie
ſuffered them for thee, but at leaſt
murmure not when others force them
vpon thee, be not impatient, offer
not the like to him, that offereth them
to thee, ſeeke no reuenge, do good
for euill, loue them that hate thee,
render benedictions for maledictions,
and then thou ſhalt imitate thy Sa-
uiour,

iour, thou shalt conforme thyself to him, and if thou suffer disgrace for him here on earth, he will honour thee before his father in heauen.

THE FIFTH FLOVVER OF THE MYRRHINE POSIE OF CHRIST HIS PASSION.

Peters deniall of Christ his Master.

Mat. 26. Mar. 14. Luc. 22. Io. 18.

THis deniall added no small griefe to Christ his soule, which was but a litle before *sad euen to death*, yea peraduenture it added more greefe thē Iudas traiterous kisse did, because Christ loued S. Peter more then Iudas, and S. Peter had professed more loue to Christ then euer Iudas did, and Iudas denied Christ onelie in fact, Peter Mat. 26.

euen in words and oathes, & not once onelie, but thrice; S. Matthew setteth downe Peters deniall in these words, *But Peter sat without in the court, and there came to him one wench saying, thou also wast with Iesus the Gãlilean; But he denied before them all saying, I wote not what thou saiest.* This was his first deuiall, *& as he went out of the gate another wench saw him, and she saith to them that were there, & this fellow also was with Iesus the Nazarite; and againe he denied with an oath, sayinge, that I know not the man.* This was his second deniall and a greater sinne then the first, which was not with an oath as this was. *And after a litle while they came that stood by, and said to Peter surelie thou also art of them, for euen thy speech doth bewray thee. Then he begã to curse himselfe* (as some vse to doe when they say, let me dye presentlie if it be soe) *and to sweare that he knew not the man.* This was his third deniall, and a greater sinne then the former two, because it was ioyned not onelie with an oath, but also with a curse. The like relation the other three Euangelistes doe make of this S. Peters deniall of his Master.

Mat. 14. Luc. 22. Ioa. 18.

O Peter the foure Euangeliſtes doe beare witneſſe againſt thee, & doe teſtifie to all the world, that thou haſt denied thy Maſter three times, according as he had foretold thee: what canſt thou ſaie for thy ſelfe? Thou, who promiſedſt a little before *that although all ſhould be ſcandaliſed in thy maiſter, thou wouldſt neuer be ſcandalized, yea though thou ſhouldſt die with him thou wouldſt not denie him.* Thou, who denouredſt priſons, and deaths, and toldſt thy Maſter, *that thou waſt readie to go with him both to priſon and vnto death*, doeſt thou now ſo quicklie forget theſe thy great promiſes? Is thy courage and zele ſo quicklie coulder? O the inconſtancie of mans heart! more wauering then a reede touched with the winde! O Peter, thou who in the garden of *Gethſemanie* waſt ſo courageous that euen in the middeſt of the ſoldiers, and their clubs and ſwords thou cutteddſt of *Malcus* eare in defence of thy louing maſter, doeſt thou now at the interrogation of a wench denie him, and ſweare alſo that thou knoweſt not the man? If he for this thy deniall ſhould at the moment of thy particular

Iudgement

Mat 25. Iudgement saie to thee, as he said to the foolish virgines, I *know thee not*, what would become of thee? he told thee heretofore that *euerie one that should* Mat.10. *confesse him before men, he also will confesse him before his father which is in heauen.* Thou Peter hast sworne that thou knowest him not, canst thou expect that he shall acknowledge thee? Thou hast denied him before men, what canst thou expect but that he shall denie thee before his Father and all the Angells in heauen?

O Peter tell truth, doest thou not 13. know him? thou hast good cause to know him, who hast followed him so long, & hast beene an eye witnesse of his miracles, good life, and good examples. Thou hast good cause to know him, who hast receiued so many benefites at his hands, as his calling thee out of so many thousands, whom he left still in the world, in calling thee to be a disciple and an Apostle, and in shewing so many signes of his loue, euen this night bestowing on thee his sacred bodie and blood, the greatest guift he could bestow on thee.

Thou

Thou once madst this glorious con- 4.
fession of him, *thou art Christ the sonne* Mat. 16.
of the liuing God; and for this confes-
sion he made this noble promise vnto
thee. *Thou art Peter, and vpon* this
Rocke Will I build my church. Thou a
Rocke? a Reede rather, who art so
easilie shaken. He promised thee also
that he would giue thee the keyes of heauen,
to open and shut it to others: and
how shalt thou open Heauen to
others, who by this shamefull deniall
of him, hast shut it to thy selfe? If
thou denyest thy Master at the voice of
a mayde seruant, how wilt thou con-
fesse him before Kings and Tyrants?
If thou Peter the Captaine and head
of the Apostles and all Christians (for Mat. 16.
thou wast promised to be their head)
denyest this thy so louing maister, in
whom shall he put his confidence?
what may he hope of the constancie of
the rest, but that they shall runne
away as thou didst, and denie him and
for sweare him, as they see their cap-
taine hath done, before them? what
will the Prelates of the Church, thy
successours, doe after this thy so ill
example?

5. Thou wouldst needs follow t
Master euen to the houses of Anna a
Cayphas, presuming to much on t
owne forces; but it had beene bet
thou hadst runne away with thy fe
lowes, then to follow him to den
him: for in thus following him th
forsakest him worse then they di
and to thy Masters great griefe a
dishonour, to thy owne great sinne
and the euill example of thy fellowe
O Peter what hast thou done? Tho
hast denied thy Master to saue a tem
porall and short life, and hast lo
(asmuch as in thee lieth) an eterna
life. An ill marchant thou art, Peter
and much vnaduised.

6. Peter at this time of his denia
stood by the fire to warme him, an
indeed he was cold and frozen euen a
the heart: but he mistooke his fire.
He should haue approached to hi
Master, who is the fire descended from
heauen to earth to set all the world
on fire with zeale and charitie, and be-
cause he approached not to this fire,
he had not the heare and zeale to con-
fesse his Master: if he had approched to
his master, he had neuer denied him.

But becauſe Peter approached not 7.
o his Maſter, he approacheth to Pe-
er, and with a glaunce of his eye diſ-
olueth the cold ice which had congea-
ed Peters heart. *Et conuertus Dominus, reſpexit Petrum*, and our Lord turning, looked vpon Peter: And looking vpon him did, as the ſunne doth (when he diſplaeth his hot beames or rayes on the ſnow and ice) diſſolue and melt Peters heart into teares. O Peter happie thou: thy Maſter turneth towards thee, and vouchſafeth to behold thee, who hadſt ſo ſhamefullie denied him. Speake Peter, for this his louing looke may imbolden thee to ſpeake. Speake Peter, it is like if thou aske pardon he will giue it thee, for he looketh on thee. But Peter at this looke was ſo confounded, that *he went out of doores and wept bitterlie*, & could not ſpeake for weeping; yet his eyes ſending forth a ſtreame of teares, ſpake better for him then his tongue could haue done, for that teares are the beſt oratours: and his teares had neuer offended his Maſter, his tongue had. And no meruaile that Peter who was ſo frozen before, is now melted

into teares, the raye and beame of Christ his eye was so hot, that it dissolued him, and so he may sing that verse.

Nix ego, sol Christus, radiorum ardore liquesco;
Nil mirum ex oculis si fluat vnda meis.

I am the snow, & Christ the sunne,
that melres me with his beames;
No maruaill then if from mine eyes
the waters flow in streames.

8. O happie looke of Christ, o happie regard, ô how potent is his eye in drawing; mooning, and alluring! But Christ hath three eyes: the one corporall of the bodie, the other spirituall of the soule, the other diuine of his diuinitie, and with all these three eyes he looked on Peter, but the second eye was more potent in mooning then the first, and the third more potent then the two others.

9. But Christ, as he is our Father, so he is our Iudge, and he looketh on some with the eye of a Iudge, on some with the eye of a Father: his eye of a Iudge is terrible, and the looke of it is seuere with this eye he looked vpon the Citi-

nd Tower of Babell, which the chil-
ren of Adam before their diſperſion, Gen. 11.
nd whileſt all ſpake one language,
uilt and Intended to reare it vp ſo
ight that the top should reach to
eauen; and with this eye God con-
ounded their tongues that they could
ot vnderſtand one an other; with this
ye God looked on *Core*, *Dathan* and Num. 16.
Abiron, and conſumed them: with the Eccleſ. 34.
eye of a Father *he looketh vpon the hum-*
ble, with the ſame eye he looketh Pſal. 112.
vpon them that feare him: both theſe eyes Pſal. 33.
Dauid mentioneth ſaying: *the eyes of*
our Lord vpon the Iuſt, behold his Fa-
therlie eye, but *the countenance of our*
Lord is vpon them that do euill. See the
eye of a Iuſt Iudge.

VVith this eye Chriſt looked not on 10.
Peter, for then he would haue ſent
Peter to hell to receaue iuſt punish-
ment for his denyall, but he loo- Mat. 9.
ked vpon him with the merciſull and Mar. 2.
louing eye of a Father, and ſo mooued Luc. 5.
him to pennance; with this eye he ſaw Mar. 1.
S. Matthew ſitting in a cuſtome houſe
and made him leaue all: with this eye he 11
ſaw Simon, and Andrew, Iames and
Iohn, & they by and by followed him.

11. This looke which Christ vouchsafed S. Peter, as it comforted S. Peter, so it was a tacit check and reprehension vnto him, for Christ looking on Peter, said, as it were tacitlie vnto him: doest thou not know mee Peter? For so thou saidst and swearedst? I know thee well enough and thy thrice denial of mee, and therefore I turne my face and eye to thee. Are thy great promises Peter come to this? Thou saiedst *thou wast readie to goe with mee both into Prison and vnto death*, and yet thou seest thou hast denied mee. Thou seest what it is to trust to thy owne forces: yet because thou repentest, I pardon all, and I do receaue thee into as great, or greater grace then euer: for I shall giue thee the grace by which hereafter thou shalt confesse my name before Iewes and Gentils. yea before the Kings and Tyrants of the world. O Peter thou wast vnhappie in denying thy Master, but thou wast as happie in weeping so aboundantlie & bitterlie for denying him.

12. Two causes there were of Peters teares and repentance, the first was the glaunce of Christ his eye vpon him, for

the eye being a principall organ & the cheefe of the ſenſes, hath great force in mooving, becauſe our affections of loue and anger, ioy and greefe, doe eſpeciallie appeare in the eye, and ſo euerie mans eye mooueth much, and eſpeciallie the eye of Chriſt who was the perfecteſt man, and had the moſt perfect complexion, wi h giues force and ſpirit to the eye; and beſides the glaunce of Chriſtes corporall eye, he gaue a glaunce on Peter with the eye of his diuinitie, which ſent out a ray and beame of preuenient grace, which not oelie mooued his heart, but melted and conſumed it into thoſe aboundant teares which he shed. The ſecond cauſe or occaſion was the crowing of the Cocke, for Chriſte having fore-told Peter, *that in that night before the Cocke crewe he ſhould denie him thrice:* he hearing the cocke crowe, and thereby remembring Chriſtes words, *Went forth a dores and Wept bitterlie.* But as the Preachers preaching without God his grace conuerteth no man, ſo this crowing of the Cocke could not, haue moued Peter to repentance, had not Chriſt ſent from the eye of his diui-

Mat. 26.

nitie

nitie a raye of preuenient grace, and by the heate of it, resolued his heart into teares.

14. Clem. Rom. vide Maldo. in c. 26. Matth. As Peter now wept at the crow of the Cocke, so did he euer after remember this so well, that, as Clemens Romanus affirmeth, so oft as he heard the cocke crowe, he kneeled downe on his knees and shedded teares aboundantlie for this his denial of his Master. To this S. Ambrose alluding in the Hymne *ad laudes* saith. *Hoc ipsa Petra Ecclesiæ canente culpam diluit.* When the cocke croweth, the rocke of the Church himself, washeth away his fault.

15. But why o B. Sauiour didst thou permit Peter to fall thus shamefullie, who loued thee so well, and was so well beloued of thee, who was to be head vnder thee of the Church & was to suffer the same Kind of death on the Crosse for thee (though With his feete vpwards) as thou sufferedst for him and all the world? He permitted this for Peters and thousands others greater good; that Peter might see how fraile he is whē he relieth onelie on his owne forces, that he might hereby

e humbled when he should remember
his his fall, as S. Paul was, who be-
aule he had persecuted the first Chri- 1. Cor.
ians, did alwaies, when that came to 15.
is mind, esteeme himself an aborte,
& not worthie to be called an Apostle;
hat by Peter who was to be head of
he Church, all his successours might
earne not to presume too much of their
ight state and dignitie, but might,
know that without God his speciall
grace, they are subiect to falling as well
as others: That Peter when he should
come to be head of the Church might
take compassion of others falles seeing
he himself fel to shamefullie; that when
Christians see their Pastours fall by
euill life, they be not scandalized at
he seeing that the cheefe Pastour after
Christ, tooke such a fall; that no sin-
ner should despaire of remission of his
sinnes, seeing that Peter, who had de-
nied and forsworne his Master, had
obtained that grace; that all the world
might see how fraile he and the Apo-
stles were before the comming of the
holy Ghost, how couragious they were
after the holy Ghost had inflamed them
with zele and charitie, and how they

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caule he had perſecured the firſt Chri- 1. Cor. 15.
ſtians, did alwaies, when that came to his mind, eſteeme himſelf an aborte, & not worthie to be called an Apoſtle; That by Peter who was to be head of the Church, all his ſucceſſours might learne not to preſume too much of their high ſtate and dignitie, but might know that without God his ſpeciall grace, they are ſubiect to falling as well as others: That Peter when he should come to be head of the Church might take compaſſion of others falles ſeeing he himſelf fel to shamefullie; that when Chriſtians ſee their Paſtours fall by euill life, they be not ſcandalized at the ſeeing that the cheefe Paſtour after Chriſt, tooke ſuch a fall; that no ſinner should deſpaire of remiſſion of his ſinnes, ſeeing that Peter, who had denied and forſworne his Maſter, had obtained that grace; that all the world might ſee how fraile he and the Apoſtles were before the comming of the holy Ghoſt, how couragious they were after the holy Ghoſt had inflamed them with zele and charitie, and how they

were ſtronger then all the torments and deaths that the perſecutour could deuiſe; that Peter might take occaſion by this fall, to riſe to greater grace, zeale, and Charitie then euer he had; for as the ball the lower it falleth, the higher it reboundeth, and ſometimes reboundeth higher then it fell; ſo many times the lower ſinners fall by ſinne, the higher they doe riſe by a great repentance, in God his grace & fauour; as King Dauid, S. Peter, S. Paul, S. Matthew, S. Marie Magdalen did, who had neuer beene ſo great Saints if they had not beene ſo great ſinners; not that ſinne by it ſelfe conduceth to perfection, but that God manie times taketh greater compaſſion where he ſeeth greater ſinnes, & thereupon giueth greater grace; that as Iob was and is to this daye an example of patience, and by it hath induced thouſands to patience, ſo Peter might be a pattern to all ſinners, & induce them by his teares to heartie repentance; laſtlie that we might know the force of teares and Contrition, which waſh away the foulеſt ſinnes that are, heale the greateſt wounds of the ſoule, re-

ſtore

ſtore vs from ſpirituall ſicknes to ſpiri-
tuall health, yea from the death of mor-
tall ſinne to the life of grace, which
teares, contrarie to the nature of other
waters, aſcend to heaven and there
doe mollifie God his heart, appeaſe his
anger, and yet deſcend alſo to hell and
there do extinguish Hell fire, kill all
vice in our ſoule, and make it bring
forth all maner of vertue, which takes
away all enmitie betwixt God and vs,
and of enemies, makes vs his friends
and fauorites.

O my ſoule how often haſt thou in 16.
fact, though not in words, denied God,
diſclaimed from Chriſte? as oft as thou
haſt committed mortall ſinnes. For
thou haſt beene one of thoſe, *Who con-* Tit. 1.
*feſſe that they know God, but in their
workes denie him.* And if for feare of
loſſe of life, or goods thou haſt denied
thy faith, thou haſt denied Chriſt in
words, as S. Peter did, and haſt ſeemed
with S. Peter not to know Chriſt nor
his religion: Peter denyed his Maſter
at the interrogation of a wench: and
how often for a leſſer trifle, or for a
vaine pleaſure of the body, for a litle
trash of the world, for a paſſion of

the mind, as of hatred, enuie or anger,
haſt thou ſinned mortallie and denyed
Chriſt.

17. As thou haſt denied Chriſt with
Peter, ſo weepe for thy ſinnes with
Peter. Chriſt on his part is not wan-
ting, he looketh on thee with the eye
of his diuinitie, and from this his eye
he ſendeth vnto thee, as he did to Pe-
ter a raye or beame of his preuenient
grace, and not one onely cocke, but as
many cocks, as Preachers, or good
Counſellers, or good books, do dailie
crow & crie vnto thee to doe pēnance.
Thou haſt denyed Chriſt with Peter,
thou haſt gone forth and runne aſtray
with Peter, but thou haſt not yet
wept bitterlie with Peter. Goe out of
ill companie, as Peter did, when he
left Cayphas and the reſt, which were
there aſſembled againſt Chriſt, leaue
all occaſions of ſinnes, and as hereto-
fore thou haſt taken delight in ſinne,
ſo now do thou deteſt thy ſinnes,
abhorre them, and be ſorrie for them.

18. The Iewes lamented their dead, and
mourned for them, do thou lament thy
ſoule dead by mortall ſinne, all the
dayes of thy life, as Peter did; lea-

thyne eyes weepe, or at leaſt let thy heart weepe and lament ſo often as thou thinkeſt on thy ſinnes. Thou weepeſt too caſelie for temporal loſſes, euen of monie, and in vaine alſo, becauſe weeping will not recouer ſuch loſſes; weepe then for thy ſinnes, which deſpoile thee of God his grace and his fauour, and euen of the Kingdome of heauen, which are the greateſt loſſes that can be, and which by weeping and teares of contrition are alwayes recouered.

O my ſoule harken to Hieremie his Counſell which he gaue to the Iewes, and as thou haſt ſinned with them, ſo do thou as Hieremie Counſelled them *ſhed teares as a Torrent day and night, giue no reſt to thyſelf, neither let the aple of thyne eye ceaſe from teares.* If S. Peter as oft as he did heare the cocke crowe, did ſhed teares for his ſinnes, do thou all thy life, weepe and be ſorrie at leaſt in heart for thine, and with King Ezechias *recount* to God *all thy yeares in the bitternes of thy ſoule.* And as Peter after his denial confeſſed Chriſte boldlie and publicklie before Iewes and Gentills, and euen before the Perſecutours and

19. Hiere. 2. Eſa. 38. Alt. 4.

Tyrants, vnto death, and euen to the death of the Croſſe; ſo doe thou (O my ſoule) confeſſe Iesus by word and deed, that weeping with Peter thou maiſt find mercie and grace with Peter, and confeſſing Chriſt with Peter, Chriſt may *confeſſe thee* and acknowledge thee as he hath done Peter *before his Father in Heauen.*

Matt. 8. Luc. 12.

THE SIXT FLOVVER OF THE MYRRHINE POSIE OF CHRIST HIS PASSION.

The whipping of Christ at the Pillar.

Mat. 27. Mar. 15. Luc. 23. Ioan. 19.

IT was comaunded by the old law, when any offender was to be whipped, *that according to the meaſure of the ſinne, ſhould the meaſure of the ſtripes bee*

Deu. 25.

yet

yet ſoe as *that the number of the ſtripes ex-*
ceed not the number of fortie, leaſt thy
brother, (ſaith the law) *depart foulie*
borne before thine eyes. This compaſſion
that law tooke of the whipped,
though otherwiſe it was a law of ri-
gour and terrour, and with this mo-
deration was this law commonlie exe-
cuted and put in practiſe: wherefore
S. Paul (who was whipped by the 1. Cor.
Iewes) ſaith: *fiue tymes I receaued fortie* 11.
ſtripes, ſauing one. The Iewes gaue him
but 39. ſtripes at atyme, chooſing ra-
ther to come short of the number of
fortie, then to exceed it.

But our B. Sauiour found not this 2.
mercie and fauour, and that he might
not find it, the Iewes gaue him ouer
to the Romanes, who were not bound
to this law, and therefore did much
exceede this number of fortie, of
which exceſſe the Iewes alſo were
cauſe, becauſe they cried to Pilat to
haue Chriſt crucified; but he not being
willing to crucifie him, or to put him
to death, cauſed him by the Romane
ſoldiers ſo to be whipped, as his
whipping might appeaſe their hatred,
and make them to talke noe more of

Luc. 23. crucifying. I *will*, saith Pilat, *correct him and let him goe*. By which it may easily be gathered that Pilat gaue order that Christ should receaue many stripes aboue fortie; for he knew that otherwise he could not appease the hatred of the Iewes. And besides such was our B. Sauiours charitie to vs, that he would fulfill, the first words of that law which saieth: *According to the measure of the sinne shal the measure also of the stripes be*: And seeing that he vndertooke to satisfie for the sinnes of all mankind, he would suffer so many stripes in number, as might haue some kind of proportion with the number of our sinnes. For although one stripe of it selfe, in regard of the value which it receaued from Christ his Diuine person (the person dignifieth the workes of him that doth them) had been sufficient to haue satisfied for all the sinnes of mankind, yet it had not had a proportion to the number of our sinnes, & so diuers Authours affirme that he suffered many hundres of stripes for vs, & could not with fewer satisfie his owne charitie towards vs, nor the hatred of the Iewes towards himself.

Deut. 25.

O what a ſpectacle was this whip-
ing to God, to Angells, and to men!
ehold, ô Eternall Father, thy Sonne
bequall & Conſubſtantiall vnto thee,
nd whoe is not onelie free denizon of
Heauen, but alſo Prince thereof with
nee, tyed with a cord to a pillar, and
hipped like a ſlaue. Doth not this
ouch thy honour, Which is ſo disho-
orable to thy Sonne? Behold, ô Eter-
all ſpirit and third perſon in the Tri-
nitie, the body of the Sonne of God
which thou framedſt of the moſt pure
blood of the Virgin mother, & which
therefore was free from all ſeruilitie
of ſinne, tyed to a Pillar and whipped
as the bodie of a ſlaue, yea of a male-
factour. Canſt thou endure thy hand-
work and maſterpiece ſo to be diſgra-
ced? Behold, ô yee Angells, your
Prince and Daulphin of Heauen ſcour-
ged as a ſlaue: can you hold your hands
from drawing vpon theſe caitifs, who
ſo baſelie handle your Lord and Ma-
ſter? O man, behold to what a ſeruill
condition thy ſinnes haue brought the
Sonne of God, and dereſt thy ſinnes,
for which he endureth this indignitie.
O Sonne of God who art the ſtrong

arme of God thy Father, equall in force and in ſtrength vnto him, as omnipotent as he, why didſt thou permit a few ſoldiers ouermaſter thee, as to tye thee to a pillar with a rope? If *Sampſon* could be tyed by new cords, but burſt them all: why didſt thou not breake this cord, that ſo ſhamefullie tieth thee? But I ſee what bond it was that tied thee; it was not any cord or rope of the Iewes or Romanes making, which could haue tyed thee, had not the chaine and bond of loue and charitie towards vs, bound thee: had not this chaine of loue to man (for whom thou ſufferdſt all thou ſuffredſt) tyed thee to this pillar, nether Iewe, nor Gentill, nor all the diuells in Hell, could haue thus tyed thee but as *thou Wast offered to death becauſe thou Wouldst*, So thou waſt tied, to this pillar and whipped, *becauſe*, out of thy loue to man, *thou Wouldst*. O loue, ſeeing thou waſt able to tye the omnipotent, tye me alſo to this pillar, that I may ſuffer with my Ieſus, if not by paſſion, at leaſt by compaſſion.

Iud. 15. & 16.

Iſa. 53

4. But behold (ô deuout Chriſtian) how thy meeke, patient and louing

Sauiour

uiour imbraceth the Pillar for loue
f thee, although he knew how many
d how cruel ſtripes he ſhould ſuffer
it. Being then tied to the Pillar, and
elding himſelf to the furie of the
oldiers, you may Imagine how cruel-
e his tender and virginall flesh was
rne with whippes. This you may,
ther by the Soldiers, who were
uell and barbarous; by Pilat, who
uſed him to be whipped ſo, as to ſa-
ſfie the hatred of the Iewes, which
e knew could not be appeaſed with an
rdinarie whipping; by the loue of
hriſt, which could not be ſatisfied
ithout a great number of ſtripes ſome
hat proportionate in number to our
moſt innumerable ſinnes.

Stripes then were heaped on ſtripes, 5.
ſhes on laſhes: and at the firſt on his
odie appeared many wheales, then
ood iſſued out, as wine doth out of
e grape trodden and preſſed: then
ounds were to be ſeene in many pla-
es; then no place was left for new
ounds, all was one wound; then
ood ſtreamed downe in ſuch ſtrea-
es, that, as the contemplatiues doe
ot without cauſe imagine, he ſtood al-

moſt ankle deepe in his owne blood
thé the whippes fetch of the flesh, the
the ribbes beginne to appeare; at lẽg
the whippers were out of breath
Chriſt not out of patience, the whip
pers at length want ſtrength, but n
mallice, Chriſt wanteth not Charitie
and as crueltie beganne this whipping
ſo crueltie made an end, becauſe the
ceaſed not for compaſſion, but to re
ſerue him for greater torments on th
Croſſe.

6. There was neuer malefactour ſ
cruellie whipped, as Chriſt was; wha
crueltie thẽ was it ſo cruellie to whipp
Chriſt, who euen by Pilats confeſſio
was innocent? and who was ſo farr
from doeing any hurt or iniurie to th
Iewes or their common wealth, a
malefactours vſe to doe, that he be
ſtowed as many benefites on them, a
he wrought miracles among them.

7. O my ſweet Sauiour, ô innocen
Lambe, how cammeſt thou amongſ
theſe rauenous wolues, yea cruell Ty
gres? O Eternall Father! ſee whether
Gen. 36. this bodie thus torne with whippes b
the coate of thy Sonne or not. O Virginall
Mother ſee whether this his bodi
from wher

wherewith his Diuinitie is inueſted, be the coate which thou by vertue of the Holy Ghoſt shapedſt for him out of thy moſt pure blood; by the coate, which thou madſt him, he was *ſpecioſus forma præ filijs hominũ*, goodlie of beautie *aboue the Sonnes of men*: By this torne coate, which now he weareth, he hath (as the Prophet Eſaie foretold) *neither beautie nor comelineſſe*, but rather ſeemeth *the moſt abiect of men*, *a man of ſorrowes*. Pſal. 44. Iſa. 53.

8. O Crueltie of the Iewes and Romanes, who haue ſo disfigured him! and O great crueltie of vs ſinners, who, when we ſinned, tyed him to the pillar, and when we heaped ſinnes vpon ſinnes, we heaped ſcourges vpon ſcourges vpon his bodie, becauſe our ſinnes were the cauſes of theſe his ſtripes, and of all he ſuffered in his paſſion.

9. O my ſoule, if thou ſhouldſt haue ſeene a greate malefactour thus ſcourged, thou wouldſt haue pitied him, though a malefactour, who deſerued the punishment; yea if thou ſhouldſt ſee a dogge or horſe thus torne with whipps, thou wouldſt not haue endured

red the ſight, though he be a brute beaſt: & canſt thou behold thy Sauiour God and man, thy Creatour, thy Redeemer, thy greateſt friend and benefactour, thus cruellie handled, and for thy ſinnes alſo, and not take compaſſion of him? O Chriſtian, no, Chriſtian, if theſe ſo cruell and ſo many ſtripes laied on thy Sauiours tender flesh, and for thee alſo, do not moone thee to compaſſion. Yea, ô mã, no man, (becauſe deuoid of all humanitie) if this crueltie towards a man, and not a man onelie but God alſo, doe not wreſt compaſſion from thy heart, and teares from thyne eyes.

10. Blood ſhed vniuſtlie, hath a voice to crye for vengeance on them, that shed it. So Abels blood cried for vengeance againſt Cain, who vnnaturallie shed it, and out of enuie alſo, becauſe Abels Sacrifices were more reſpected of God then Cains were: And therefore God told him. *The voice of thy brothers blood crieth to me out of the earth.* The blood of the Iuſt shed by the Iewes fell vpon them, *from the blood of Abel to the blood of Zacharie, the Sonne of Barachias, whom they murdered betwixt the Temple and the*

Gen. 4.

Mat. 23.

Altar.

Altar. S. Iohn Baptists blood which Mat. 6.
Herod shed cryed more terriblie against him, then his mouth did, when he told him, *that it Was not lawfull for him to haue the Wife of his brother.* But with what a shrill voice did this holie and innocent blood of our Sauiour crye against the Iewes, who shed it? It is true, it cried to God for our Redemption and for mercie towards vs. And therefore S. Paul saith, *the sprinkling of this blood speaketh* Heb. 12.
better then Abel, that is, then his blood: But it cried for a great vengeance on the Iewes, that shed it, and on their posteritie also, as we see by the ruine of their Temple, Citie, Kingdome, law and Priesthood; Which miserie they worthilie suffer for their crueltie against Christ their Messias, and for the Curse they gaue to themselues and children, when they said. *His blood be* Mat. 27.
vpon vs and vpon our children.

And, ô my Soule, doest not thou heare 11.
this bloud crying to thee for compassion, it being shed with such paine to Christ, and in such aboundance? doest thou not heare it crying to thee for gratitude, it being shed for thee? doest thou not heare it crye to thee for

Repen-

Repentance, it being shed for thy sinnes? Many saie (and experience prooueth their saying true) that when the murderer commeth in sight or neere to him, whom he murdered, the woūds of the murdered, will bleed againe: Thou, ô my soule, hast shed the blood of thy Sauiour, and hast in a manner murdered him, because thy sinnes were cause of his death, behold then his wounds receiued by being whipped at the pillar: approach to him, that he may bleed againe in thy heart, by making it bleed for sorrow.

11. Marcus Antonius, when Iulius Cesar was killed in the Senate house by Brutus and others, his fellow conspiratours, carried his wounded bodie, in which appeared 23. wounds, with his pearced and bloodie shirt into the market place, which so mooued the people, that although Iulius Cæsar had vsurped Tyrannie ouer the Romanes, yet at this bloodie obiect they were incensed with such furie against Brutus and his followers, that if they had not quicklie fled Rome, they had reuenged Cesars death vpon them.

Thou

Thou, ô Christian, hast had in part 13.
epresented vnto thee the cruell stri-
es and scourges, wherewith thy Sa-
iours body, the shirt and garment of
is Diuinitie, was pierced thou hast
eene this his shirt all gorie blood
ith stripes, and yet he was no Tyrant, 11
ut a most clement Prince, no vsur-
er (as Iulius Cæsar was) but thy law-
ull King by descent from his Eternall
ather, King of Heauen and Earth.
What compassion then shouldst thou
ake on him, seeing him so wounded
ith stripes that all his bodie seemed
ut one wound, especiallie he being
hus wounded for thee and thy sinnes?
How shouldst thou be incensed with
hearrie Contrition against all thy sin-
nes, which haue thus cruellie handled
hy Sauiour, they being the cause of
ll his sufferances? With what rigour
shouldst thou reuenge those his
wounds, this his blood shed for thee,
vpon thine owne bodie, by austere
atisfactions? We reade in the Macha- 1 Maca.
ies how *the blood of the grape and mul-* 6.
berrie was shewed to the Elephants to
stirre vp in them a furie and courage
to fight in the battayle: let the blood,

ô Christian, of Christ the grape presse
now at the pillar, and more to be pres
sed on the Crosse, mooue thee to mak
warre by pennance, against the vgli
troups of thy sinnes, the causes of Chri
stes so many stripes.

14. Many Saints haue imitated Chri
his sufferance of scourges at the pillar
S. Thomas of Canterburie our glorious
Martyr and primate of England, whe
he was not able to lay any more stri
pes on his body by his owne hands,
vsed the help of his Chaplin, and cau
sed him to whippe him till the blood
issued out from his bodie abun
dantlie. So S. Charles Boromeus, S
Philip. Nerius, and other Saintes euen
of our times, haue done, and doe
daylie, so to conforme themselues to
Christ whipped for them at the pillar,
yet how many are there, who haue nu
uer shed one drop of blood for their
sinnes, or for Christ, who yet hath
shed flouds of blood for them? how
many are there, in whom S. Pau
les words are verified, *yon haue not re-*
Heb. 12. *sisted vnto blood repugning against sinne?*
How many are there who haue not
shed any teares for their sinnes,
for

for which Christ hath shed flouds of blood?

O my soule, be thou confounded within thyselfe, when thou considerest how much blood Christ hath shed at the pillar for thee, and how litle blood (or none at all) in all thy life thou hast shed for him: aud yet one drop of his blood shed for thee is so precious, that it is more worth then all the blood in thy bodie, then all the blood of the Martyres, that euer were, as being worth the redemption of a thousand worlds. O my soule, if thou wilt not euerie day, by chastising thy bodie, shed some drops of blood fot thy sinnes, at least shed euerie daie teares of sorrow for them; teares of Compassion for Christ his so many stripes suffered and so much blood shed at the Pillar. 15.

THE SEVENTH FLOVVER OF THE MYRRHINE POSIE OF CHRIST HIS PASSION.

His Coronation with thornes. Matth. 27.

AS Pilat had cauſed Chriſt to be whipped, and ſo whipped that he thought thereby to mooue the Iewes to pittie, and not to vrge any more to haue him crucified: So he cauſed or permitted the Soldiers to crowne him with thornes, thinking that ſo at leaſt he ſhould ſtoppe the mouthes of the Iewes from crying, *Crucifigatur, crucifigatur, let him be crucified, let him be Crucified.* But behold here the malice both of the Soldiers, and of the Iewes: For as the Soldiers crowned him with thornes, ſo the Iewes conſented to it, and cauſed it, as they cauſed his whipping.

As loue is very inuentiue in good, 2.
and deuiseth many wayes to please, or
pleasure the beloued: So is malice no
lesse ingenious in inuentions and
deuises of paines, torments, and tor-
tures, to displease, vexe, and annoy
the partie that is hated; wherefore we
may gather how great the hatred and
malice was of Christ his enemies,
which could excogitate and deuise
this his coronation with thornes, a
crueltie, which neither Dionysius, nor
any other the most cruell Tyrants be-
fore could deuise.

Egredimini filiæ Sion &c. *Goe forth ye* 3.
daughters of Sion; all deuout soules of Cant. 3.
the Church, & *see King Salomon* (Christ
Iesus King not only of the Iewes, as he
was, but of Gentils also, and more
wise then that Salomon was) *in the*
diademe, where with his mother hath crow-
ned him. His Eternall Father crowned
him with the crowne of his Diuinitie,
his Virgin-Mother hath crowned him
with the crowne of our humanitie,
and his step mother, the Syna-
gogue, hath crowned him (ô crueltie,
ô malice!) with a crowne of thornes.

He would be crowned with thor- 4.
nes

nes for diuers reasons. First becau
crownes are graunted for victorie
gotten ouer the enemie by force o
armes, or dexteritie in fighting: an
so Christ by this crowne of thorne
would giue vs to vnderstand for wha
victorie he was thus crowned, to wi
for his victorie ouer sinne, which none
but he, who was God and man could
atchieue: because this victorie ouer
sinne was to be obtained by a condigne
and worthie satisfaction for it, which
neither God onelie, nor mã alone could
haue made, it consisting by God his
ordonance, in suffering corporall death
of the body for sinne, which is the spiri-
tual death of the Soule. God õely could
not haue made this satisfaction, because
he could not suffer; mã onely could not,
because though he could suffer, yet his
sufferance would not haue beene con-
digne, nor of sufficient valew: God
and man onely, as Christ was, could
doe the deed, because as man he could
suffer death, as God he could dignifie
the sufferance. And therefore Christ
would be crowned, not with gold, or
laurell, but with thornes, which si-
gnifie his victorie ouer our sinnes, the
thor-

hornes which gall and prick our Soules euen to death, if they be mortall, because they depriue her of grace, which is her spirituall life.

Secondlie he would be crowned with thornes to purchase vs thereby a garland of roses, and a crowne of glorie in Heauen. Thirdlie he would weare a crowne of sharp and pricking thornes, so to blunt the thornes of our inordinat passions and concupiscences, that they should not prick our soule to death. Fourthly by this crowne he would confront the pride of those, who take great pride in frizeling their haires, adorning their heads, more then their state requireth, with roses & precious stones; and erecting by art on their heads castles in the aire, as some woemen doe. Wherefore since Christ his Coronation, many deuout Kings haue refused to weare crownes, especiallie of gold. Our King *Kanutus* thinking it absurd for him to weare a crowne of gold, when Christ the King of Kings, and *Princeps regum terræ*, Prince of the Kings of the earth, had beene crowned with a crowne of thornes, set his crowne of gold on the head

5. Apoc. 1

of

of the crucifixe, and would neuer after weare any crowne. *Godfrid* also the first King of *Hierusalem*, refused to be crowned with a crowne of gold, and onely admitted a crowne of iron, saying, as the Italian Poët maketh him to speake.

Corona d'or qui portar non debbio io,
Oue de spini porta il Dio mio.

A crowne of gold must not by mee
be borne,
Where Christ my God wore one
of pricking thorne.

Theodosius the Emperour when he was to enter into the Church vsed alwaies to put of his crowne. S. *Lewes* King of *Fraunce* would neuer weare his Royall robes, much lesse his crowne, on a friday, because Christ on that daye had a purple put on him, in derision, was crowned with thornes, and a reed giuen him in his hand for a scepter. *Heraclius*, the Emperour could not enter the gate of Hierusalem with the Crosse on his shoulder, till he had put of his Imperiall ro be. S. *Catheris* of *Sienna* when Christ offered her to

choose

hooſe whether shee would haue a rowne of gold or of thornes, made hoiſe of a crowne of thornes, & she fter that was euer troubled with the eadeach. In memorie of Crhiſt his rowne of thornes, Prieſts haue euer vorne their shauen crownes.

But, ô my ſoule, doeſt not thou ſtand maſed to ſee thy Sauiour the Sonne of God crowned with thornes? O Indigitie, o crueltie! He that is crowned n Heauen with ſtarres, yea with the glorie of his Fathers Diuinitie, is now crowned with thornes. O ſpectacle, at which Heauen and earth, men and Angells, may ſtand amaſed. O vngrate- Pſal. 8.
full man. *He crowned thee with glorie and honour*, and thou haſt crowned him with thornes, to his great payne and no leſſe dishonour. O vngratefull Sinagogue, o vngrateful vineyard! Chriſt had cultiuated thee ſo diligentlie, that he ſaid: *VVhat is there that I ought to doe more for my vineyard, & I haue not done it? and I looked that it should yeeld grapes, and it yeelded wild grapes* Yea thornes, he looked that it should haue yeelded him wine, as Noes vineyard did, and it yeelded him gall. Iſa. 5. Gen. 8. Matth. 27.

7. O you Angells, what saie you to this strange inauguration, and Coronation? That head of Christ, which is the cabinet of all God his treasures, the Academie of all sciences, the schoole of all wisedome, the booke of all God his knowledge, written in it by an abbreuiation of th' Incarnation, that head worthie all diademes, crownes and garlands, is crowned, or rather disgraced then crowned with thornes. O King of Heauen, King of all ioye and blisse, King of all the Blessed and ioyfull in Heauen, thou art now crowned King of sorrowes and disgraces, thou art now the Prince of all the Sorrowfull and disgraced, because thou art more sorrowful and disgraced then they all.

8. O what a strange King art thou now become? thy crowne is plated of thornes, not of massie Gold, beset, not with pearles, but with sharp pricks, not with rubies but with droppes of blood: thy scepter is a reed, thy Kinglie robe is a ragged purple, rather like a fooles then a Kings coate: thy acclamations, wherewith thou art saluted, at this coronation, are mockeries, scoffes, taun-

tes,

tes, and blaſphemies; thy ſubiects are vngratefull Parricides; thy Courtiers are rayling Soldiers; thy traine and ſeruants, are executioners; thy chaire of eſtate is a Croſſe, whereon thou ſitteſt not at eaſe, but hangeſt vneaſilie; thy cates and ionkets, are gall and vineger.

What good Chriſtian after Chriſt his Coronation with thornes, can be ambitious of Crownes, Diademes, Mitres, and dignities? Who will now follow his ſenſual appetites and pleaſures, which coſt Chriſt his head ſo many prickings? What member of Chriſt his myſticall body, will hereafter ſeeke after delicacies, and will not be aſhamed (to vſe S. Hieromes words) to be *delicatum membrum ſub ſpinoſo capite*, a *delicate member vnder a thornie head*? 9.

They ſaye that Kings crownes are fuller of cares then pearles, and precious ſtones, becauſe with their crowne they vndertake the gouernment & defence of a whole Kingedome: but howſoeuer it fareth with them, this crowne of thornes could not but be full of paines to Chriſt, it being full of pricks, whereof euerie one pierced 10,

his head to the braine pan and mad
the blood, which it drew from his head
to trickle downe his forehead & face
to the noe litle disfiguring of it. O m
ſoule, thy Spouſe Chriſt Ieſus knocket
at thy dore crying, *open to me my Siſter*
Cnat. 5. *my loue, my doue, myne immaculate, be*
cauſe my head is full of dew, and my locks o
the droppes of the night. Open thy hear
vnto me by loue, that I may enter:
haue imitated the worldly wooers, wh
in the night watch at the windowe
of their beloued, till their heads be a
wet with the night dewes; for I hau
watched ſo long at the windowes o
thine vnderſtanding and will, knoc
king continuallie by my inſpirations
that my head is now full of dew, and m
lockes, of the droppes of the night, that is, o
the droppes of my blood, which may b
called the dew & droppes of the night,
becauſe they are shed for thy ſinnes
which are the workes of dareknes.
Open then thy heart vnto me, by
loue and gratitude, who am thus
bedewed with my owne blood for the
loue of thee, and for remiſſion of thy
ſinnes. If the carnall louer by ſuffering
the dew of the night to fall on his
head

ead for his beloued, sheweth great oue, what loue doth Christ shew to hee, whose head is full of the dew of is blood for thee?

O my soule, how much art thou ndebted to thy Sauiour for so many painefull pricks on the head, which he ndured for thee? What canst thou ren- der him for so many droppes of blood, which the pricks of the thornes drew from his sacred head, of which the least was worth the redemption of a world, yea ten thousand worlds? How many liues (if thou hadst more then one) shouldst thou render to him, euerie droppe of his blood being worth a thousand liues? How many deaths shouldst thou suffer for so many droppes of the blood of his head shed for thee? Seeing that the least droppe shed for thee, the least pricking suf- fered for thee, was more in him, then the sufferance of many deaths could be in thee. 11.

THE EIGHT FLOVVER OF THE MYRRHINE POSIE OF CHRIST HIS PASSION.

Pilates shewing of Christ to the People crovvned vvith thornes, and saying.

Ecce homo: Loe the man. Ioan. 19.

AFTER that the Soldiers had in mockerie, and with no little crueltie thus crowned this dolefull King Christ Iesus, they were so farre from taking compassion on him, that they made him a laughing stock, and recreated & disported themselues with him, Pilate and the Iewes so permitting, and peraduenture being spectatours of this cruell Comedie. They
Mat.27. *bowing their knees* (sayth S. Matthew)
Mat.26. *before him, mocke him saying Hayle King of*

the

e Iewes, and as before they did ſpitte in
face, and buffeted him, ſaying: Pro-
ecie vnto vs, ó Chriſt, Who is he that
ooke thee; ſo now ſpitting on him, they Mat.15.
oke a reede and ſmote his head: To make
e thornes wherewith he was crow-
ed, to pierce his head more deeplie
d ſo to augment his paines.

O barbarous and cruell Caitifs, who 2.
ke delight in crueltie, and make
ort of miſerie. Doe thou, o deuout
hriſtian, in all humilitie and ſince-
ie acknowledge thy Sauiour for thy
ing, who is not onely thy King, but Apo. 1.
ince of all the Kings of the earth, and
e vnto him with the ſaied humilitie
d ſinceritie (ſo to confront this
ocking of the Souldiers) Hayle
ng, not onely of the Iewes, but alſo of
e Gentils, not onely of men but alſo
Angells, not onely of Earth but alſo
Heauen. To thee be all honour and Phil.2.
orie, to thee be euerie knee bowed, of
e celeſtials, terreſtrials and infernals, and
euerie tongue confeſſe that our Lord
ſus Chriſt, is in the glorie of God the
ther.

After that Pilat had permitted the 3.
uldiers to recreate themſelues, and

to

to breake their ieſtes on Chriſt, who ſuffered in good earneſt, and euen for them alſo, that thus mocked him; he bringeth him forth, and sheweth him
Ioa. 19. to the Iewes ſaying *Ecce Homo, loe the man.* Pilat imitateth blurring Painters, who becauſe they can not expreſſe to life, the man whom they paint, they write ouer or vnder the picture, the mans name; for Pilat had ſo disfigured Chriſt, that he was forced to ſay; *loe the man*, leaſt peraduenture otherwiſe he would not haue beene knowne: *loe the man*: Behold, ô Iewes, how he hath beene torne with whippes, how he is tormented with a crowne continuallie pricking him, how deformed his face is with blood trickling from his head, and with ſpittle and buffets which he hath ſuſtained. Let this ſpectacle mooue you to Compaſſion, at leaſt ſo, as to make you laye aſide all cogitation of Crucifying him, and putting him to death. *Loe the man*: a man, not a dogge or other brute beaſt, a man as you are, & ſo miſerable a man, that if you be men, that is, indewed with humanitie, you can not but commiſerat him, and take com-

compassion on him; let therefore these miseries, in which you see him plunged, mollifie your hearts, and satisfie your furie, and hatred conceiued against him.

But whereas the Adamant is broken by blood, their stonie heartes can not be mollified by all the flouds of blood, and miseries which Christ hath suffered; nothing but death, and the death also of the Crosse can satisfie their crueltie, and therefore they cry: *Let him be crucified, let him be crucified.* Yea they were so impatient, that, as S. Iohn saith, they cryed. *Away, Away With him crucifie him.* O stonie hearts. O cruell Iewes, no men but sauage beasts, cruell Tygres, rauenous wolues. 4. Mat. 27. Io. 19.

But although mercilesse Iewes can not be mooued at this so pitifull a spectacle, yet I hope Christians will; and therefore leauing the Iewes, I will turne my self to all good Christians, and will present to them their dolefull Iesus Christ, in whom they professe to beleeue, of whom they haue taken their surname. Behold then, ô Christians, looke vpon your Sauiour, *loe the man.* If you know him not in this miserable 5.

ſtate, he is the man, whom the Pro-
Iſa. 53. phet long ſince foretold ſaying: *wee haue ſeene him, there is no beautie in him, nor comelines: Wee haue ſeene him, and there was no ſightlines, and We Were deſirous of him: deſpiſed and moſt abiect of men, a man of ſorrowes, and knowing infirmitie, and his looke as it Were hidde and deſpiſed. Whereupon neither haue We eſteemed him. He ſurelie hath borne our Infirmities, and our ſorrowes he hath carried, and we haue thought him, as it Were a leper, and ſtricken of God and humbled.*

This ſelfſame man, ô Chriſtians, I
6. propoſe to your view, *Loe the man*: A
Io. 19. man as you are, no brute beaſt, how-ſoeuer deformed, and vnlike a man he ſeemeth, and ſo worthie of Compaſſion of men, that are men, that is, indewed with humanitie. *Loe the man*: Were he your enemie, were he the greateſt malefactor, yet he ſhould in this miſerie deſerue compaſſion of you, in that he is a man. *Loe the man*: Not a malefactour, but moſt innocent euen by Pilates Confeſſion, and who hath ſuffered all this, not for his owne faults, but for your ſinnes, you being the onelie delinquents; for as the ſame

Pro-

Prophet ſaith, *he ſurelie hath borne our infirmities, and our ſorrowes he hath carried.* And againe, *he was Wounded for our iniquities: he was broken for our ſinnes: the diſcipline of our peace vpon him* (becauſe theſe his ſorrowes made our peace with God) *and With the Waile of his ſtripe We are healed.* Iſa. 53.

7. And can not this man ſo miſerablie handled for your ſakes, mooue you to compaſſion? *Loe the man,* who hath ſo well deſerued of all men, both Iewes & Gentils, who was borne man for vs (for as for himſelf) he needed not to be borne man in time, being borne of the wombe of his Fathers Diuinitie from all eternitie, God, as his Father, and conſubſtantiall vnto him: who liued in this life 33. yeares for our example and inſtruction, who preached vnto vs the doctrine of ſaluation, who wrought ſo many good workes and miracles amongſt vs, whoſe lame he healed, whoſe blind he reſtored to ſight, whoſe dumme he cauſed to ſpeake: and deafe to heare, and dead to liue againe; and who at length for compaſſion of vs (who were ſlaues to ſinne, the Diuell and damnation) Io. 19. Pſal. 2.

ſuffred a moſt cruell & shameful death: and can not this man mooue vs to compaſſion?

8. Loe *the man*, whoſe *flesh* (to vſe Iobs words) *is not of braſſe*, whoſe body is not phantaſticall, as the Manichees ſayd, nor framed of the ſubſtance of the Heauens, and ſo impaſſible, as Valentinus the Heretick auerred, but is compoſed of flesh and blood, as other mens bodies are, and ſo ſenſible of paines alſo, as theirs are, yea farre more ſenſible, by reaſon of his farre more perfect complexion.

Iob. 6.

9. Loe *the man*: behold a man, if you reſpect his nature: no man, but a contemptible worme, if you reſpect his externall figure and viſage: ſo he, or Dauid in his name, ſaid: But I *am a worme, and no man: reproch of men and outcaſt* of the People. A *Worme* becauſe; as a worme is generated of the wood without any cooperation of an other worme, ſo was he borne of his Virgin Mother, without cooperation of man: A *Worme*, becauſe, as the worme eateth and conſumeth the wood, of which it was generated: ſo hee (like vnto the worme, which withered the Iuie tree

Pſal. 21.

that

that couered Ionas) consumed the figures and promises of the old law, by fulfilling and abrogating them, destroyed their Temple, Priesthood, and law, in which they gloried, and consumed the Iewish people, of whom & amongst whom he was borne. A *worme*: because as out of the substance of wormes, are spunne & wouen silkes with which our bodies are clad; so hee out of his owne blood, death, and passion, did weaue for vs a garment of grace and Iustice, by which our soules are clothed. A *Worme*, because as wormes are often times conuerted into flies, and then can flye, whereas before they could onelie creepe; so Christ his body after the resurrection, became glorious and so agill, that it could fly into Heauen, and euen aboue the Heauens. A *Worme*, because, as wormes are not beheaded with a sword, nor put to any honourable death, but troden vnder feete contemptiblie, and without any compassion taken on them; so he was put to a most contemptible death of the Crosse, without compassion of any but of his mother, S. Iohn, and a fewe disciples, and deuout woemen. Ionæ. 3.

10. *Loe the man*: and not whatsoeuer man, but God and Man, God by eternall generation of his Father without a Mother, Man by temporall generation of his Virgin Mother without a Father; and yet this God and Man, suffered all the miseries aforesayd, and euen death for vngratefull men, and therefore the Iewes who killed this God and man, were not onelie homicides, but Deicides, killers of God, that is of that man, who was also God. *Loe the man*: who to purchase vs life euerlasting gaue his owne life for vs, which becausе it was the life of God and man, was more worth then all the liues of all the men on earth, yea then all the liues also of all the Angells in Heauen.

11. On this Mans miseries, as on his sweating blood in the garden, his scourges and shedding of blood at the pillar, and on his thornie coronation, on his agonie and death on the crosse, the Iewes tooke no compassion, and no meruaile, they had stonie hearts. But if Christians, to whom God promised *new hearts* and *fleshie hearts*, prone to compassion, be not mooued at this mans Sorrowes, which he suffered also for them,

Ezech. 11.&36.

them, heauen and Earth may ſtand amazed; and ſuch chriſtians ſhall not be true chriſtians, but rather cruell Schythians.

O my ſoule! ô deuout Chriſtian, whenſoeuer thou perceiueſt thy ſelf to be tempted to ſinne, looke vpon this *Man*, this *man of Sorrowes*, crowned with thornes, disfigured with buffets, blood and ſpitle, and for thee alſo, and ſay to thy ſelf. *Loe the man*, whom by my ſinnes I haue thus deformed and disfigured: *Loe the man*, who, as he is my loueing Sauiour, ſo he is my ſeuere Iudge alſo; as he is man, ſo he is God alſo: and ſhall I now by ſinne offend this not onelie my Sauiour, but my Iudge alſo; this not onely man but God alſo? Shal I againe offend this *Man*, who by my ſinnes is alreadie ſo disfigured, that he could hardly haue beene knowne for a man, had not Pilat ſayd, *Loe the man*. Shall I ſo eaſelie as formerlie I haue done, adde ſinnes to ſinnes, which coſt my Sauiour ſo dearlie? This picture drawne by that euill painter Pilat, ſet before thine eyes, will ſtrike ſuch a terrour into thee, that thou wilt not dare to ſinne before it. 12. Iſa 53.

THE

THE NINTH FLOVVER OF THE MYRRHINE POSIE

OF OVR BLESSED SAVIOVRS PASSION.

Christ his carrying of his croſſe.

Mat. 27. Mar. 15. Luc. 23. Io. 19.

Mat. 27. Mar. 15. Luc. 23. Io. 19. PILAT, who at the firſt, ſought to free Chriſt from death, becauſe he *knew that for enuie* the Iewes had betrayed him vnto him *& ſaw no cauſe*, as he told the Iewes, why to put him to death; At length partly for the Iewes importunitie, partly for feare of Ceſar, whoſe friend (as the Iewes told him) he can not be, that maketh himſelf a King as the ſaid Chriſt made himſelf, relented and out of humane feare pronounced ſentence of death, and of the death of the Croſſe againſt him.

O the vniuſteſt ſentence that euer by any Iudge was pronounced, becauſe it condemned Chriſt to death, the moſt innocent that euer was; becauſe it condemned the Iudges Iudge; becauſe it was without order of law and Iuſtice, falſe witneſſes being ſuborned; becauſe it was without authoritie, neither Pilat nor any Iudge hauing authoritie to condemne the Innocent, as Chriſt was, *Who did not ſinne, neither Was guile found in his mouth*, Which alſo Pilat confeſſed; and becauſe Chriſt being King of Kings *and Prince of the Kings of the Earth*, was ſubiect to no humane authoritie. And therefore, when Chriſt ſaid to Pilat, thou ſhouldſt not haue any power againſt me, vnleſſe it were giuen from aboue: he meaneth, if it were not permitted from aboue; for if God had not onelie permitted Pilat to condemne Chriſt, but alſo had giuen him Authoritie, Pilat had pronounced a iuſt ſentence, becauſe he had done it by authoritie from God, who may giue authoritie to condemne and kill th' Innocent, he being Dominus *vitæ & mortis*. Lord of life and death. Pilat then hauing pronounced ſentence of death

Iſa. 53. 1. Pet. 2. Apoc. 1.

Ex plutarcho lib. de sera Numinis vindicta.

vpon the Crosse, decreed also that Christ according to the māner, should carrie his Crosse on his shoulders to mount Caluarie the place of execution.

Gen. 22. 3.

This was long before prefigured in Isaac, whom Abraham according to Gods commaundement was to haue sacrificed. Because Abraham *tooke the Wood of the Holocaust*, on which Isaac was to haue beene sacrificed, *and laid it vpon Isaac his sonne*, and himself *carried in his hands fire and a sword*. For so our Isaac Iesus, to fulfill that figure carrieth on his shoulders the wood of the Crosse, on which he was sacrificed, and his Eternall Father carrieth the fire of charitie towards man, for whose redēption he was sacrificed, & the sword also of his Diuine iustice, which by his sonnes death (which was a condigne satisfaction for sinne) was satisfied.

4.

Isa. 9.

Now also was fulfilled the prophecie of Isaie. *A litle child is borne to vs*, in his temporall nariuitie, *and a sonne is giuen to vs, and principalitie is made vpon his shoulders*. For whereas other Princes carrie the signe of their Principalitie on there Head (as they doe their crowne)

Christ

Christ carried his on his shoulders, when he carried his crosse, by which he triumphed ouer the world, deuill, and sinne, though he carried also on his head a crowne of thornes. And then also was fulfilled the Prophecie of the Roiall Prophet Dauid, *our Lord hath reigned frō the wood*, as diuers Fathers alleadge that verse, for that by the wood of the Crosse, as by a meanes or Instrument, Christ purchassed the Kingdome of his church, and vanquished sinne and the Deuill. But although Christ his carrying of the Crosse was glorious and triumphant before God, yet it was disgracefull before the world, the Crosse being, *a scandall to the Iewes, and to the Gentils foolishnes*, Yea a *curse*; because *cursed is euerie one that hangeth on a tree*.

Psal. 9. 6. Iustin. Mart. Dia cum Triph: Tert. li. aduer. Iudæos & alij.

1. Co. 1. Deu 21. Gal. 3.

The Crosse being layd vpon Christ his weake & sore shoulders, sore with the scourges at the pillar, They gaue him two companions, not for his comfort, but for his greater disgrace, to wit, two theeues, and Christ went in the midst, as the greatest theefe of the three; which indignitie the Prophet foretold in these words, *And he was reputed*

Isa. 53.

puted With the Wicked. Goe forth, againe,
Cant. 3. yee daughters of Sion, all deuout soules & behold yout King carrying a crowne of thornes vpon his head, & an heauy Crosse on his shoulders, and take compassion on this your King so cruellie and contemptiblie handled.

Thinke with what paine aswell as disgrace he carrieth this heauie and lumpish Crosse of wood, fifteene foot long, and in respect of the piece of timber that went crosse, eight foot broad, and as thicke as was able to support a mans body. He had not slept the night before, but all that night was hurried and haled from one place to an other, from the garden to *Anna*, from *Anna* to *Caiphas* from *Caiphas* to *Pilat*, from *Pilat* to *Herod*, from *Herod* to *Pilat* againe, and so he was wearied: he was verie weake by reason of the great quantitie of blood he had swet in his agonie in the garden, and had shed at the Pillar, and in his coronation with thornes; his bodie was so sore, so wounded with the stripes he receaued at the Pillar, that there was no one whole place in his body to lay the Crosse on: and yet on this

wearied,

wearied, weake and sore bodie, was layed the heauie Crosse, and this he was to haue carryed a long waye.

O the patience of Christ, vnconquerable! ô the loue of amourous Iesus, which onelie (his bodie being so wearied and weakened) could beare so heauie a burden, as was this Crosse, heauie of it self, heauier by the sinnes of all mankind, which he carried with it, according to that of S. Peter, *Who himself bare our sinnes in his bodie vpon the Crosse.* Vnder this heauie burden Christ fainteth, and sometimes falleth: The Iewes push him on, and peraduenture beate him, as they were wonted to beate their beasts, to make him goe on, and they tooke not so much compassion on him, as they would in the like case, on a brute beast. 1. Pet. 2.

A Deuout woeman called *Veronica* taking pitie on him, gaue him an handkercher to wipe his face, which swet with faintnes, and for her reward, she receaued the liuelie picture of his face imprinted in it, which picture is called *vultus sanctus*, and is reserued to this daye in the Church of S. Peter at Rome; diuers other deuout woemen 8.

(as that sexe is deuout) *bewailed and lamented him*: to whom Christ turning, sayd: *Daughters of Hierusalem weepe not*
Luc. 22. *vpon mee, Weepe vpon your selues, and vpon your children.*

O Blessed Sauiour: thou, who art
9. Isa. 53. *the man of sorrowes* and the most doleful wight that euer was, doest thou forbid these deuout woemen *to Weepe vpon thee*? When should they weepe, if not now? For whom should they weepe if not for thee? They see thou sheddest blood for them, and should they not shed teares for thee? What comparison betwixt blood and teares? Me thinks, ô sweet Sauiour, thou shouldst rather haue sayd cleane contrarie: weepe not for your selues, nor for your children, nor for any temporall aduersitie, that may happen vnto you; but rather weepe for me, in whom all sorrowes haue made their *rendeuous*, which also I suffer not for myself, but for you, rather weepe for me, whose sorrowes are so great, that they deserue not onelie your teares, but euen the teares of Angells, if their nature would permit them to weepe.

10. O Lord, commaund what els thou wilt

wilt, and we are readie to obey, but do not forbid vs to shed teares for thee, which are dewe to thee, who art the *man of sorrowes*, and necessarie for vs, Isa 53. because in weeping for thee, we weepe for our sinnes, which are the causes of thy sorrowes. Thou badst the Iewes to weepe for Hierusalem, *and to shed teares as a Torrent* for her, and wilt thou not haue vs weepe for thee, the King and Lord of *Hierusalem*? When shall our eyes be wet with teares, if now they be drye? How shall our loue towards thee shew it self better, then by teares? So *Marie Magdalen* shewed her loue towards thee; So S. *Peter* shewed his. And when should our loue so shew it self, if not now, when shee seeth thee her beloued obiect and chiefest good, sweating, groning, fainting and falling vnder the Crosse? ô Louer of mankind, forbid not loue to weepe in this case, it is the hardest commaundement thou canst lay vpon her. Hier. 3.

The friends of Iob coming to visit him, in his afflictions, and *lifting vp their eyes a farre of knew him not*, his afflictions had so changed him, wherefore, *crying out they wept, and renting their clothes,* Iob 2.

tues, In signe of their griefe *they sprinckled dust on their head towards heauen, and they sate with him on the ground, seuen dayes and seuen nights, and no man spake to him a word, for they saw the paine to be vehement.* And shall not wee cry out for thee our Iesus, so changed with afflictions; that euen thy Mother could scarcelie now know thee, she hauing borne thee, *goodlie of beautie aboue the* Psal. 44. *sonnes of men*, not if it were possible could thy Eternall Father know thee, Hebr. 1. *of whose glorie thou art the splendour*, whose liuelie and most beautifull Image thou art, but now so disfigured, as thou seemest nothing like him. No comparison betwix Iesus and Iob, no comparison betwixt thy sorrowes ô Iesus, and the sorrowes of Iob, and therefore no comparison should be betwixt our loue to thee, ô Iesus, and theirs to Iob: and shall they *cry out and weepe for him*, and shall not we weepe for thee?

121 Wherefore Christ doth not absolutlie forbid the deuout woemen *to weepe vpon him*, but either biddeth them rather to weepe vpon themselues, and their children, who not long after, by

Titus

Tytus and Vespasian, were in great numbers to be slaine, or sold, or taken captiues, and their Citie and Temple to be ruined: or els he forbiddeth them *to weepe vpon him*, as a malefactour led to execution, he being innocent by Pilates Confession: or he forbiddeth them *to weepe vpon him*, as though he did not suffer voluntarilie & willinglie: For he desired this death, as being ordained by his Eternall Father for mans redemption: and abstracting from his Fathers ordination, to which freelie he submitted himself, he could haue wrested himself out of his enemies hands, aswell now, as he did a litle before, when in the garden with these few words, I *ame he*, he cast them to the ground. And so he doth not forbid the woemen absolutie *to weepe vpon him*; for if they would weepe as taking cõpassion on him for the sorrowes he endured for them and for the sinnes of all mankind, or would weepe for their owne sinnes, which were the causes of his sorrowes, such weeping could not but haue beene pleasing vnto him, *he reioycing with his Angells more for the repentance of a sinner, then for nintie nine iust.* Ioa. 19. Luc. 15.

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Titus

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13. O my ſoule, do thou walke after Ieſus to Mount Caluarie, and if thou canſt not shed blood for him in the waye, as he doth for thee, shed at leaſt teares for him, walke in ſpirit euerie day this way after Ieſus; it is marked by his ſteps, yea by his blood, ſo that thou canſt not miſſe it. O walke this waye religiouſlie, & put of thy shooes of all carnall and terrene cogitations, for that this way is more ſanctified by Chriſt his holy ſteps and blood, then was that, where an Angell appeared
Exod. 3. to Moyſes in a bush. O walke this way with Ieſus, becauſe though the way be hard and painfull, yet it leadeth to Heauen. Chriſt thy head went this way to Heauen before thee, do thou his member follow, that partaking with him in this way of his ſorrowes, thou maiſt be partaker of his glorie.

14. Walke not, ô my ſoule, ô good Chriſtian the way of the wicked, which though it ſeeme broade and pleaſant, ſtrawed with the rushes, yea roſes of carnall delights, pleaſures, and riches, yet it leadeth to perdition, and it is an hard way alſo, full of the thornes of ſinnes and iniquities, beſet with the

ſtones

ſtones of ſcandals, at which many ſtumble and fall continuallie: And this here after thou wilt confeſſe with the wicked themſelues, though then it will be to late, for they themſelues confeſſe, that *they are wearied in the way of* Sap. 5.
iniquitie and perdition, and haue walked hard waies, but the way of our Lord We haue not knowne; Then they wil ſaie *what* Ibid.
hath pride profited vs? or What commoditie hath the vaunting of riches brought to vs? All theſe things are paſſed away as a shadow.

Wherefore, ô my ſoule, ô deuout 15.
Chriſtian, take vp thy Croſſe and follow thy Sauiour, thou canſt not erre if thou follow him, becauſe he is the *way and the truth.* All the Saints, all that are ſaued, haue gonne this way before thee; and ſo if thou wilt be ſaued, take vp thy Croſſe and follow Chriſt. For he telleth thee plainly, and thou muſt beleeue him, for he is truth it ſelf. *He that taketh not his Croſſe and followeth me,* Mat. 10.
is not worthie of me: And againe, *he that* Luc. 14
doth not beare his Croſſe, and come after me can not be my diſciple.

If they that carrie not their Croſſe 16.
of one aduerſitie or other, and that pa-

tientlie alſo, can not come to heauen with Chriſt: What ſhall wee ſay of them, who are enemies to the Croſſe, and all ſufferances. How *many*, (to vſe
Philip 3. S. Paules words) *walke, whom often I told you, and now weeping alſo I tell you, the enemies of the Croſſe of Chriſt, Whoſe end is deſtruction, whoſe God is the belly, and their glorie in confuſion, which mind worldly things.* Theſe men will ſuffer nothing for Chriſt, for their ſinnes, to auoid Hell, to gaine Heauen. But
Sap. 2. they ſay. *Come therefore and let vs enioy the good things, that are* (in this life) *and let vs quicklie vſe the creature in youth; let vs fill our ſelues With precious wines, and ointements, and let not the flower of the time paſſe vs, let vs crowne our ſelues with roſes before they wither, let there be no medow, which our riote ſhall not paſſe.*
Iob. 2. Theſe men (to vſe Iobs words) *hold the Timbrel and the harpe, and reioyce at the ſound of the organ, they lead their dayes in Wealth.* But what is the end of all this? *and in a moment they goe downe to Hell.*

17. Whoſoeuer then looketh to goe to Heauen with Chriſt he muſt reſolue to cary his croſſe with Chriſt, and not thinke

thinke to goe from the pleaſures of the world to the pleaſures of Heauen, to winne that goale of Heauen, without running, to purchaſe that crowne without fighting, to receaue that reward without working. Reſolue then, ô Chriſtian, to endure patientlie what Croſſe God ſhall lay vpon thee, be it pouertie, ſicknes, diſgrace or whatſoeuer aduerſitie.

Chriſt was not his owne chooſer, nor did he ſay, put me to ſome other death, the Croſſe is to infamous; lay another Croſſe on me, this is to heauie; but he tooke patientlie that Croſſe which was offered him. And thou, ô Chriſtian, muſt not chooſe thy Croſſe or affliction: thou muſt not ſay: I could endure ſuch a diſeaſe, but not this, which I haue, I could be content to looſe my goods, but not my honour, but thou muſt take that Croſſe patientlie which God ſendeth: nor muſt thou thinke any to heauie, for if God lay it on thee, he giueth grace and force to beare it. *He is faithfull, which will not ſuffer thee to be tempted aboue that which thou art able.* Rather truſting in God and his grace, ſay with S. Paul: I can 18. 1 Cor. 10. Phil. 3.

I can all things in him that strengtheneth me. With his grace, I can beare all Crosses and aduersities. Giue me then, ô my God, grace to beare, and lay what crosse soeuer thou wilt on me.

19. And if, ô Christian, thou couldst be freed from all Crosses, it were somewhat: but if thou refuse to carrie a temporall Crosse, thou must carrie an Eternall; if thou refuse to carrie a Crosse with Christ in this world, thou must carrie it with the diuell in Hell. And what follie or rather madnes, to choose rather to suffer an eternall Crosse then a temporall? And with the Diuell rather then with Christ? Seeing that Christ maketh the burden easie, and the carriage of it meritorius by his grace, the Diuell maketh his Crosse deuoide of merite, yea and vnsupportable also, by the state of damnation.

20. Christ then hauing patientlie vndertaken the burden of the Crosse, went on with it as farre as humane force would permit him; diuine force he would not vse. But the Iewes perceauing him to faint, and to fall also vnder the burden, *Compelled one Simon a man of Cyrene coming from the coun-*

Mat. 27. Mar. 15. Luc. 23.

trie,

trie, to carrie the Crosse for him; which they did not out of Compassion, but rather out of crueltie, either fearing that he might dye by the way, and so not suffer the death of the Crosse, as they desyred that he should; or els because their cruell hearts were so desirous to see him hanged and nailed on the Crosse, that they were impatient of delayes; and so a Gentill was preferred to carrie the Crosse of Christ, to signifie, that the honour to suffer for Christ, was reserued for the Gentils; and that God was to leaue the Iewe, & embrace the Gentils, to forsake the synagogue of the Iewes, & to embrace the Church of the Gentils.

O Peter, where wast thou, that thou didst not offer this last seruice to thy Master, to carrie his Crosse for him? thou the night before saidst thow *wast readie to goe with him both to Prison and to death*? But he peraduenture was hidden in some corner, and there weeping for the denyall of his Master. Where were you, ô Apostles? would none of you be readie to carry your Masters Crosse, and so to ease him? they were all fled from him, euen at his first apprehension. 21.

prehenſion. O my ſoule, wish that thou hadſt beene there, that thou mightest haue had the honour to eaſe thy Maſter and Sauiour by carrying his Croſſe. O how eaſie would that burden haue been vnto thy loue, which maketh all eaſie?

22. But, ô my ſinnes, which lay heauier on my Sauiours shoulders then the croſſe!

Hier. 9. O *who will giue water to my head, and to mine eyes a fountaine of teares, that I may weepe day and night* for my ſinnes, which wayed ſo heauie on my ſauiours wearied and ſore shoulders? O what croſſe should not I beare for his ſake, who carried for mee ſo heauie a Croſſe,

1. Pet. 2. and my ſo heauie *ſinnes on it*? In all my afflictions and aduerſities, which shall ly heauie vpon mee, giue me grace, o Lord, by vertue of this thy bearing of the Croſſe, to beare them patientlie and euer to think on this thy heauie Croſſe, which thou ſo patientlie didſt carrie for me.

THE

THE TENTH FLOVVER OF THE MYRRHINE POSIE CHRIST CRVCIFIED:

Or his ſufferances on the Croſſe.

Mat. 27. Mar. 15. Lu. 23. Ioa. 19.

IF thou wouldſt (Deuout Chriſtian) ſpend ſome time to ſee a bloodie Tragedie acted onely in repreſentation, and wouldſt behold it with commiſeration, how willinglie, and with what compaſſion shouldſt thou behold this bloodie Tragedie, which the Sonne of God, thy Lord and Saviour, acted reallie in his bloodie Paſſion? This tragedie he began to act in the garden of *Gethſemani*, now he commeth to end it on mount *Caluarie*, and vpon the bedde of the Croſſe.

A bed not of eaſe but ſorrow, a

bedde indeed of ſleepe, but of the ſleepe of death, and a ſleepe of three dayes, which expired, he awaked more freſh and liuelie in his Reſurection, then he was before. He was ſick of an hot feauer, none other then the loue of mankind, which made him goe to this bedde, and becauſe men vſe to put of their clothes, when they goe to bedde, he putteth of his, or rather permitteth the ſoldiers to pull them of violentlie, that they ſticking to his ſore body, torne before with whippes, his wounds might be renewed and bleed againe for vs. This his bedde was hard, but his loue to vs, made it as ſoft to him, as the ſofteſt bedde of downe: It was narrow and could hold no bedfellow, becauſe none on this bedde could redeeme man but he: It was narrow becauſe he would ſuffer alone, that wee might not ſuffer, It was narrow and capable of him onelie, becauſe he would lye alone in this bedde of his Paſſion, that we might lie with him in his bedde of eternall felicitie.

3. O what difference was there betwixt the bedde of *Salomon*, and the Luc. 11. bedde of *Chriſt*? *Who yet was more then*

Salomon,

Salomon, becauſe Salomon was but a temporall King, Chriſt an Eternall; He King onely of a part of the world, Chriſt of Heauen and earth; he King of the Iewes, Chriſt of Iewes and Gentiles, yea of men and Angells; he was wiſe, but Chriſt much more, as who was wiſedom it ſelf, and of whom *Salomon* was taught all he knew; and yet Salomons bed was ſoft, Chriſt his bedde hard; *Salomons* bedde was large, Chriſt his bedde was narrow; *Salomons* bedde was eaſie, Chriſt his bedde vneaſie; *Salomons* bedde was richlie hanged and adorned, Chriſt his bedde was all naked, as he himſelf was. The bedde of Salomon was compaſſed and garded *by three ſcore valiants all holding ſwords, and moſt cunning to battels*: Cant. 3.
But no guarde, no friends, do ſtand about Chriſt his bodie to guarde and deffend him, onely enemies, and cruell executioners do compaſſe it.

O yee Angells, yee Champions and valiants of the court of heauen, and ſtout ſoldiers of Chriſt your King, who euerie one ſingle is able to encounter and to defeat the greateſt armie that euer was ſeene on earth, where are you? 4.

why come you not to reſcue this your King? why do you not draw the ſword of the Diuine Iuſtice in defence of this your King, whoſe ſword bearers you are? but they knew that this their King was reſolued to ſleepe to death on this bedde of the Croſſe for mans redemption, and would not awake or riſe til the morning of his reſurrection. Dauid prayeth, that our Lord would
Pſal. 40. helpe *the Iuſt vpon the bedde of his ſorrowes*: But none come to helpe Iuſt Ieſus. His Father could, but he will not, becauſe he will haue him ſuffer for mankind; he himſelf could helpe himſelf by his Diuinitie, yea by the glorie of his ſoule, which if he would permit to redound into his bodie, would haue made it impaſſible, but he would not, that ſo he might ſuffer, and by ſuffering ſatisfie for our ſinnes.

O cruell Iewes, ô vngrateſull caitifs! Chriſt had laboured three and
5. thirtie yeares in preaching, teaching, and working of miracles, and theſe labours he vndertooke for your ſalution; & is this the bedde you prepared for him, to take his reſt thereon after his labours? He had but a litle before

made

made a iourney from the garden of *Gethsemani* to *Anna* his house, and from *Anna* his house to *Caiphas* his house, from thence to *Pilat*, from *Pilat* to *Herod*, from Herod to Pilat againe, from *Pilat* to mount *Caluarie*, in which last iourney he carried a heauie & lumpish Crosse vpon his sore shoulders and weakned and exhausted bodie; and the night before he had not slept re any winke; and is this the bedde you haue prepared for him, to rest his wearie limmes on?

Others haue drinke giuen them, when they goe to bedde to make them sleepe and repose; and what drinke (ó hard hearted Iew) doest thou giue to Iesus? S. Matthew sayth that when they had brought him to *Golgotha*, and mount *Caluarie*, *they gaue him wine to drinke mingled with gall.* In the Prouerbs the wiseman willeth *to giue strong drinke to them that be sad, and wine to them that be of a pensiue mind, that they may not remember their sorrowes.* But thou, ó cruell Iew, giuest to thy Sauiour, whose heart was full of griefes and sorrowes, wine mingled with gall, not to ease, but to increase his sorrowes, *which*

Mat. 27.

when he had tasted, he would not drinke, as detesting this thy ingratitude more then the bitter gall.

7. After they had laied him on the hard bedde of the Crosse, they stretched his armes & leggs, and all his body thereon, as the Fuller doth his cloth on the tenter hookes: in so much that out of his flesh and vaines, the blood issued out againe; and least he should, as men wearied vse to do, turne himself for his ease, they nailed him hand and feete vnto it, so that he could not stirre.

8. O my soule, harken what a dolefull noyse the hammers make, which strike in the nailes through his hands and feete so deepe into the wood of the Crosse; see how fast the blood floweth againe from his hands and feete, as from foure fountaines, in which thou maist wash thyself cleane from all filth of sinne. Thinke what grieuous paines thy beloued feeled in this nayling of his hands and feete, which are the most sensible partes, by reason that in them, the sinewes meete, which are the organs of feeling. And yet thy beloued would suffer this so painfull nailing of his feete, to satisfie for thy ranginge

in the broad way, which leadeth to perdition, to ſtay the feete of thy ſoule from running after vnlawfull pleaſures, to keepe thy feete from ſtumbling in the waye of God his commaundements; and he would ſuffer the nailing of his hands, *to write ther*, o my ſoule, *in them* in red letters, *neuer to be forgotten*: to ſatisfie for all thy ſinnes committed by thy hands, which as they are the inſtruments of working, ſo by thy ill vſage, they are inſtruments of working euill. Eſa. 49.

O my ſoule, how dead a ſleepe art thou, if the knocking of the hammers, that driue in the nailes into his hands and feete, do not awake thee out of the ſleepe of ſinne? How drye are thy eyes, if the blood which ſtreameth downe the Croſſe from his hands and feete, do not cauſe teares to flowe from them? Dauid *Waſhed his bedde* with teares for his owne ſinnes; Chriſt Ieſus thy Sauiour washed his bedde of the Croſſe with blood for thy ſinnes, not for his owne; and canſt not thou waſh thy bedde at leaſt with teares for thine owne ſinnes? Pſal. 6.

O my ſoule, if thou deſire to finde thy

Cant. 1. thy ſpouſe, and to know *where he feedeth in the midde day*, runne to the Croſſe and there thou ſhalt finde him lying, or rather hanging, and at *midde day* alſo; and feare not leaſt thy ſinnes make him runne from thee, he is nailed to this bedde hands & feete, and more by the loue of thee then by the nailes. O kiſſe his hands, which haue beſtowed ſo many bleſſings & benefites on thee, kiſſe his feete with *Marie Magdalen*, which haue made ſo many iourneyes for thee, and which he permitteth to be nailed for thee, to procure thee conſtancie and perſeuerance in the way of vertue; And nayle thy ſelf to Chriſt & his Croſſe by reciprocall loue, and leaue him not, but rather ſay vnto him, as Iacob ſayd to the Angell, with whome he had wraſtled till morning: I *will not let thee goe, vnleſſe thou bleſſe* Gen. 32. *mee*, and with no leſſe a bleſſing, then the remiſſion of all my ſinnes.

11. He being thus nayled to the Croſſe, is lifted on high into the aire, to ſanctifie it by breathing there his laſt breath, as he had ſanctified the earth by his blood, yea to ſuffer thereby for vs greater confuſion. For he that choſe

chose litle *Bethlem* for his natiuitie, chose great *Hierusalem* for his Passion, and he that was borne in an obscure stable would suffer an ignominious death on mount *Caluarie*, and on high in the ayre, in the sight of all *Hierusalem*, and not onely of Iewes, but also of many nations, who then were come to *Hierusalem* to celebrat the great feast of the *Pasche*. Yea this confusion he suffered, to controule our pride, who would haue our sinnes and imperfections hidden, but our perfections, honour and prayse, to be diuulged. And lastlie he would be crucified on a Mount and on high also in the ayre, that all might behold him, and haue recourse vnto him as to the Sauiour of all.

The Iewes that were stung by the serpents in the desert, by looking vp to a brasen serpent, which God commaunded to be hanged vp in the aire, were cured of all their stinges; and now Christ the wise and good serpent is hanged on high on the Crosse, to fulfill that figure, and that we should behold him, and looke vpon him with a liuelie faith, and so be cured of all 12. Nu. 21. Ioan. 3.

the ſtings of ſinnes receaued from the infernall ſerpentes the Diuells. If then, ô Deuout Chriſtian, thou be ſtung with pride, behold Chriſt his humilitie in ſuffering ſo publicklie the moſt ignominious death, that then was, to
Deu. 21. wit, the death of the Croſſe, which then
Gal. 3. was a malediction. If thou be ſtunge with inordinate loue of the world, behold his contempt of it, and of all it can afford; if with auarice, behold how poore he dyeth, how naked, as one who was deprived by the Soldiers euen of his poore clothes, the onelie temporall goods he had: If with impatience, looke vpon his inuincible patience in ſuffering: If with ſloth and eaſe, ſee on what an vneaſie bedde he lyeth or rather haugeth; if with hatred of thy enemies, behold how he prayes for his crucifiers; if with ſtubbernes and diſobedience, behold how he is obedient
Phil. 2. to his Father *vnto death, euen to the death of the Croſſe*: If with luſt and carnall delights, behold what his flesh ſuffered before at the Pillar, and now on the hard Croſſe; If with feare of death, behold how willinglie he dyeth for
Io. 10. thee, becauſe, *no man taketh away his life*

from

from him, but he yeeldeth it of himself, and he hath power to yeeld it, and he hath power to take it againe. And therefore the Prophet Isaie saith, *he was offered because himself would.* Esa. 53.

Behold, ô Deuout Christian, how he hangeth on high in the aire with his armes and hands extended and readie to imbrace thee, if now at least thou wilt returne vnto him by heartie penance and sorrow for thy sinnes; behold his armes and hands extended, and though nailed, yet fighting for thee. For as all the time that Moyses had his armes and hands extended, and lifted vp, *Iosue* ouercame *Amalec*: So whilest thy Sauiours armes and hands are extended on the Crosse, he fighteth for thee, and ouercommeth thine enemies the world, flesh, and Diuell, and thou in him and by him ouercomest. Of this the Prophet Abacuc speaketh saying: *hornes in his hands, there is his strength hidde.* Because when his hands were nayled to the corners of the Crosse, then he had as it were hornes in his hãds, & there lay hidde his strẽgth, by which he ouercame his and our enemies. 13. Exo. 17. Abac. 3.

14. Haſten to him, ô my ſoule; this his ſtretching out of his hands and feete to the corners of the Croſſe, argueth that he will impart the grace and fruicts of his Paſſion to all partes of the world, and will exclude none from receauing ſaluation by it. Haſten to him; for he Gen. 49. extendeth his hands to giue thee on his death bedde a farre greater benediction then Iacob, on his death bedde, gaue, or could giue to his children. Haſten and harken to him, leaſt he complaine on thee, as he complaines on others, and ſay; I *haue ſpred forth my hands all the day to an incredulous people.* Harken Iſa. 65. to him, leaſt he exprobrat vnto thee, as he doth to others, and ſay, I *called and* Rom. 10 *thou refuſedſt; I ſtretched out my hands, and* Prou. 1: *there was none that regarded. You haue diſpiſed all my counſell and haue neglected my reprehenſions: I alſo will laugh in your deſtruction, and I will ſcorne when that ſhall come to you, which you feared. Harken to my call* (ſaith he) *leaſt hereafter you ſhall inuocate me*, and I will not heare.

15. O my ſoule! looke vp, and contemplat thy Sauiours fiue wounds, which in his hands, feete, and ſyde he

receaued, to cure thee of the ſpirituall wounds of thy ſoule. In theſe fiue fountaines, thou maiſt refresh and free thy ſelf of inordinate deſires, and thou mayſt draw heauenlie water out of them; In theſe bathes thou maiſt wash thyſelf from all filth of ſinne; In theſe fornaces thou maiſt heate, yea melt thyſelf with the loue of God; In theſe caſtles thou maiſt defend thyſelf from all the aſſaults of the world, flesh, and Diuell; In theſe Celles thou maiſt contemplate Gods mercie and Iuſtice, his mercie in ſuffring and dying for thee, his Iuſtice in paying ſo rich a ranſom for thee: In theſe beddes thou maiſt ſleepe in ſpirit and forget all the vanities and pleaſures of the world; in theſe gardens thou mayſt gather the flowers of all vertues; In theſe Tabernacles thou mayſt shelter thyſelf from all winds and tempeſts of tentations: In theſe Cabinets thou mayſt finde Chriſt his treaſures: In theſe holes of the rock Chriſt Ieſus, thou mayſt mourne like a doue with thy dolefull Sauiour: In theſe neſtes thou mayſt chirpe and ſing, lyke an heauenlie bird, the Pſalmes, and prayſes of God: in theſe Temples thou

maist adore God: In these portes and hauens thou mayst repose securelie
Deu.19. from all Tempest, and shipwracks; In these Cities of refuge, thou mayst saue thy life.

16. O my soule, consider with attention what panges and paines thy beloued suffereth for thee on the Crosse, and harken what he saith: O *all you that*
Thren. 1. *passe by the Way, attend and see if there be sorrow like to my sorrow.* For I haue suffered in all the partes of my bodie, in all my senses, of all Kind of persons, friends, foes, Iewes, Gentils, Princes, subiects &c. I haue suffered great paySee this aboue in the first flower. nes, & I was more sensible of thē, by reason of my most perfect complexion, then any other man could be. O behold how vneasilie I lye or rather hang on this hard bedde of the Crosse; If I would ease my hands, I shall hurt the more my feete; If I would ease any part, I hurt all the rest of my bodie; nay I am so fast nayled, that I can not stirre to ease any part. O *Attend and see* whether there be any that euer suffered such paines as I suffer; looke into the afflictions of Iob, Into the torments of the

the martyrs, yea of the greateſt male-factours, and thou ſhalt finde that their ſorrowes were not like to myne, by reaſon of my moſt perfect com-plexion, quick apprehenſion, and be-cauſe I had no eaſe from my Diuinitie, nor vpper part of my ſoule. O attend and conſider who it is that ſuffereth all this, not a beaſt, but a man as thou art, and ſo worthy of compaſſion; not a malefactour, but moſt innocent, euen by Pilates and Herods confeſſion; not a mortal man onelie but God and man, not a meere ſtranger vnto thee (though on him thou ſhouldſt take cõpaſſion) but thy greateſt benefactour, as who hath beſtowed on thee all thy guifts of nature and grace, and is readie alſo to giue vnto thee the guift of glorie; nor an enemie (though in this caſe he ſhould be lamented) but thy greateſt friend, who hath giuen his life for thee, and not whatſoeuer life, but the life of God and man. O *attend*, conſider who ſuffereth, and for whom? the King for his ſubiect, the Lord for his Vaſſall, the Iudge for the guiltie & condemned, the innocent for the nocent, God for man, the Creatour for his Creature;

and

and if thou render not loue for loue, (though what is thy loue to his) and if thou render not life for life (though what is thy life to his) thy heart is not of ſoft flesh, but of marble or flinte.

17. And thou, ô Iew, with whom Chriſt Ieſus liued, to whom he preached, whom he teached, for whom he wrought myracles for many yeares together, eleuate thine eyes, if thy guiltie conſcience will permitte thee, looke vp, vnleſſe, like as *Cains* was, thy countenaunce be fallen, and behold this ruefull and dolefull ſpectacle of *Ieſus Nazarenus*, whom thou haſt crucifyed. And indeed the Iewes behold him, but without all compaſſion, nay they rather reioyce to ſee him tormented, and with no litle exprobration and ſcorne, they bid him deſcend from the Croſſe, and ſaue himſelf if he can, who ſaued ſo many others: O malicious Iew, he that ſaued others (as thou haſt confeſſed) could haue deſcended from the Croſſe, and ſaued himſelf, but he would not deſcend to earth, that thou mights aſcend to heauen if thou wouldſt, and he would not

Gen. 4.

Mat. 27.

ſaue

ſaue himſelf, but would hange to death on the Croſſe, to ſaue thee and all the world.

O cruell hearted Iew, if thou wilt not looke on him with compaſſion, harken at leaſt to what he tacitlie ſaieth vnto thee. *My People What haue I done to thee?* Or *What haue I moleſted thee? Anſwer me.* I brought thee out of Ægipt, and thou haſt brought me out of Hieruſalem to mount Caluarie: I planted thee a vineyard, where I cõuerſed with thee for thirtie three yeares, & I expected grapes of thee, & thou broughtſt out thornes onelie to crowne me. I whipped Ægipt with tenne plagues for thy deliuerie out of captiuitie; thou haſt whipped me with cruell rods, and thou haſt made thereby ſo many wounds in my bodie, that all my bodie ſeemeth one wound: I led thee through the deſert by a clowde in the day, and a pillar of light in the night; thou ſentſt Iudas with Soldiers, lanternes, clubbes, and ſwords, to apprehend me in the garden. I beſtowed on thee not onelie a ſacred Prieſthood, but alſo a Regall crowne and ſcepter; thou rewardeſt me with a ragged purple and

18.

Mich. 6.

See the like cõplaint in the ſeruice of good friday.

a crowne of thornes. I was thy first King, and after gaue thee a race of Kings to rule vnder me; thou hast denyed me for thy King, and hast publicklie auouched *that thou hast no King but Cesar*. I gaue thee water in the deserr out of a rock; thou, when I cried on the Crosse that I was dry, gauest me vineger; I fed thee with sweete *Manna*; thou offrest to me bitter myrrhe. I brought thee through the red sea drye footed, and drowned the Ægiptians that pursued thee; thou broughtst me into the red sea of my Passion, and there drownedst me. I killed all the first begotten of Ægipt, but spared thee and thine; thou hast slaine me on the Crosse, the first and onelie begotten of my heauenlie Father and Virgin Mother. I gaue miraculouslie limmes to thy lame, health to thy sick, speech to thy dumme, sight to thy blinde, hearing to thy deafe, life to thy dead; thou hast heaped paines and torments on me, and euen death it self.

19. But if Iewes hearts can not be mooued at this dolefull spectacle of Christs hanging on the Crosse, at least, ô Christians,

Christians, as you are partakers of Christ his name, as being of him called Christians, so be you partakers of his passion, by compassion. If Iewes, and Pagans do not compassionat him, no meruaile; they neither professe themselues his disciples, nor do they beleeue in him: But if Christians, who professe to beleeue in him, do not compassionat him hanging on the Crosse, and for them also; then, ô Christians, no Christians, or Christians onely in name and profession, not in affection. And is it possible that a Christian should behold Christ on the Crosse, full of paynes and dolours, and not be mooued? The suune though insensible puts of his garments of light and ioy, and mourneth in black for his Creatour, of whom he receaued his Light, as of a greater sunne; *the stones and rocks breake in sunder: the veile of the Temple is rent in two peeces, from the toppe euen to the bottome, the earth quaked and the graues opened, and many bodies of the Saints, that had slept, rose,* as amased at this dolefull spectacle; and can not thy heart, ô Christian, be moued to compassion? ô heart of flint not of flesh. O Christian, Mat. 27.

no louing Christian, for if thou louedst, thou couldst not but lament.

20. But notwitstanding al this, the Iewes, some laugh at him, some scorne him, some blaspheme him: Onelie his louing Mother and his Disciple S. Iohn, S. Marie Magdalene and some other deuout woemen, and peraduentur one or two secret disciples, do compassionat him, and suffer in mind with him: yet Christ hangeth still on the Crosse and patientlie endureth for all: At length desirous also to dye for man, that man might dye to sinne, and liue by grace, *Crying with a mightie voice he yeelded vp the ghost. He cried with a mightie voice*, that all the world, yea heauen and earth might heare and know, that God dyed for man; that all might know that he could haue resisted death, seeing that at the point of death, he cried with *so mightie a voice*; that all might know that he was more then a man, and no lesse then God and man, as the Centurian confessed saying, *indeed this Was the Sonne of God*, and as *all the multitude of them that were present* tacitlie also confirmed, because *they returned knocking their breasts.*

Mat.27. Mar.15. Mat.17. Mar.15. Luc.23.

S.

S. Iohn the Euangeliſt ſaith: *bowing his head, he gaue vp the ghoſt.* He held vp his ſacred head till now, though to his great paine, but now he bowed downe his head, to yeeld to death: he bowed downe his head, as not hauing any place to reſt it on: he *bowed his head*, to adore on the bedde of the Croſſe, his Eternall Father, to whom he offered himſelf a ſacrifice for mans redemption, as *Iacob adored* God, on his deaths bedde, *turning to the bedds head: He bowed his head*, to point at *Limbus Patrum*, or Abrahams boſome, whether his ſoule was to deſcend to illuminate with cleare viſion the holy ſoules there detained, & to deliuer them; He *bowed his head* to point at his graue and monument, in which his bodie was to be buried for three dayes; He *bowed his head* to point at his heart, and to ſignifie that he dyed of loue to mankind: He *bowed his head*, to ſalute his louing Mother, and Diſciple S. Iohn, yea Marie Magdalene alſo, and other deuotes there preſent: He *bowed his head*, to inuite all ſinners to the kiſſe of reconciliation, which he, on his part, was readie to giue vnto them, and euen to

21. Io. 20.

Gen. 47.

his crucifiers: He *bowed his head*, to bid adieu to the mercileſſe Iew, & vngrat. full world: He *bowed his head*, to take a nappe of three dayes ſleepe of death, and then to riſe againe more fr esh and liuelie in his reſurrection. And thus Chriſt Ieſus, God and man, after he had liued thirtie three yeares amongeſt the Iewes, and had beſtowed as many benefits on them, as he gaue them good leſſõs & exáples, as he wrought miracles amongeſt them, and ſuffered paines and torments for th[illegible]n, and all the world, died on th[illegible]Crone for man, the Creatour for the Creature, the Father for the children, the Iudge for the guiltie, God for man.

22. But what ſhall I ſay? What can I ſay to this? God is dead for man. O wonder; no mouth, no tongue, no eloquence can expreſſe what loue was shewed to man, in that God died for man. If I had as many tongues, as I haue members, and if theſe tongues were as eloquent, as the tongues of the moſt eloquent oratours, nay if I could ſpeake with the tongues of all the Angells in heauen, I could not expreſſe what loue was she wed to man, in that

God

God died for man; here ſilence is the beſt ſpeaker; amazement, aſtonishment, admiration, extaſie, are the fitteſt Oratours. Onelie I will ſaye: God is dead for man; who for whom? O my ſoule pauſe here a while, and thinke ſeriouſlie on this; God is dead for man. If thou shouldeſt think all thy life time on nothing els but this, that God is dead for man, thou couldſt not thinke ſufficientlie, thou couldſt not admire enough. Can I ſay any more to mooue man to admiration, to mooue man to loue, to mooue man to gratitude? No; this contayneth all, this infoldeth all implicitlie, onely I can vnfold this, and ſaye the ſame more explicitlie: Ieſus Chriſt, God and man, the Sonne of God, coequall & conſubſtantiall vnto him, Creatour of all, depending of none, all depending on him, not obliged to man at all, but man infinitlie obliged to him, became man for man, vndertooke mans cauſe as mans ſuretie, ſuſteined mans perſon, as guiltie, and ſuffered death for man, which not he but man had deſerued. O what loue? and yet by man ſinne reigneth, the cauſe of his death; ô Ingratitude! Chriſt

Ieſus

Ieſus God and man, ſweateth blood in the garden, was torne with whippes at the pillar, crowned with pricking thornes, nayled hands and feete with pearcing nailes, hanged on the Croſſe for three howres, and at length died on the Croſſe, and why, but for man? Why, but to cancell mans debtes of ſinnes, to ſatisfie for his ſinnes paſt, & to put a barre or bridle to his ſinnes to come? And yet man heapeth ſinnes vpon ſinnes. O ſenſeleſſe man! Ieſus Chriſt, God and man, endureth in his téder fleſh cruell lashes with whippes, many prickings with thornes, pearcings with nailes, & other moſt cruell paines and torments; and yet man walloweth in vnlawfull pleaſures of the fleſh, and as much as in him lyeth, Crucyfieth Chriſt againe, by renewing the ſinnes, which were cauſe of his crucifying. *Obſtupeſcite cæli ſuper hoc,* Hier. 2. *& portæ eius deſolamini vehementer*: Be aſtonished, *ó heauens, vpon this, & ó gates thereof, be ye deſolate exceedinglie.* O man (who doeſt this) no man but rather a monſter of mankind.

23. But, â my ſoule! be thou none of theſe vngratefull, hard hearted, and ſenſleſſe

ſenſleſſe wretches: Let thine eyes be alwaies fixed on Chriſt crucified, and dying on the Croſſe for thee; let his ſacred wounds neuer be out of thy ſight, as which are ſo many infallible ſignes of his loue to thee; let thy heart continuallie ſuffer with him by compaſſion; let thy heart be continuallie linked to him by loue and affection; let thy heart continuallie render thankes vnto him for ſo great a benefit, as is his death, the price of thy redemption; let thy heart alwaies render loue for his loue shewed to thee, in dying for thee, euen then, when thou waſt his enemie; Let the Crôſſe be thy bedde, on which thy ſoule may ſo repoſe, as she may be alwaies waking to Chriſt and his Paſſion, but dead a ſleepe to the world, & all the world can afford: Let the Croſſe be thy mannor houſe, and place of habitation, and do thou ſaye with Dauid: *This is my reſt for euer and euer, here will I dwell, becauſe I haue choſen it.* Pſa. 132. And rather then leaue Chriſt and his Croſſe, nayle thyſelf to him by the three nayles of faith, hope, and charitie; bind thyſelf faſt to Chriſt crucified; haue him continuallie in thy mind and memorie;

that, as once he imprinted his wounds in S. Francis his hands, feete and side; so the same wounds and all his dolours, and paynes he suffered, may by continuall meditatiou be written in thy soule, and engraued in thy heart, and he with them; that he and his death and passion, may be neuer out of thy mouth, neuer out of thy memorie, neuer out of thee: But that he may euer liue in thee, and thou in him, and more in him and to him, then in thy self and to thy selfe; that so thou mayst say with
Gal. 2. the Apostle, *with Christ I am nayled to the Crosse, and I liue, now not I, but Christ liueth in mee*: that so dying here to sinne, and liuing to Christ by grace, thou maist liue with him in Heauen by glorie, which he graunt to thee, who died for thee.

THE

THE ELEVENTH FLOWER OF OVR MYRRHINE POSIE,

Conteineth 7. Litle branches, vvhich are the 7. vvords or ſpeeches, vvhich Chriſt vttered on the Croſſe.

THE FIRST WORD OR BRANCHE.

Father forgiue them, for they know not what they do. Luc. 23.

THis Prayer proceeded frō the greateſt charitie that euer was, & no meruaile, for it proceeded from Chriſt Ieſus, who as man, had the moſt tender and charitable heart of all the men

1.Ioa.4. that euer were; and, as God, *he was charitie* itself, and loued vs all from all eternitie, & with a loue as great as himself. And this his prayer proceeded also from the loue of his cruell enemies, which is the hardest and purest act of charitie; the hardest, because there is nothing in our enemie, which we respect, to facilitate our loue vnto him; rather there are many things to moone vs to hatred of him, as his crosse nature, his malice he beareth vs, the iniuries in word or deed he hath done vs; whereas in the loue of our freinds, or benefactors there are some motiues to loue, as their benefits bestowed on vs, their loue (for nothing winneth loue sooner then loue) they beare vs, and the like. And for the same cause the loue of our enemie is an Act of purest charitie; because we do not loue him for any thing we respect in him, but ouelie and purelie for the loue of God and his Diuine goodnes.

And hence it is that before the comeing of Christ, few could find in their hearts to loue their enemies; and the Iewes commonlie thought that they were not bound to loue their enemies,

but rather might hate them. They found in the old lawe this commaundement of God. *Thou shalt loue thy friend as thyself*, whence they inferred, *that they might hate their enemie*: not considering that in other places of Scripture God commaundeth thē to do good to their enemies: *As to bring back their enemies oxe or Asse, if they meete him going astray: not to be glad in their enemies fall, nor to reioyce in his ruine*; and *if he be hungry to giue him meate, if he thirst to giue him water to drinke*. Wherefore our Sauiour correcting the Iewes euill interpretation of the Law, that commaundeth to loue our friend, commaundeth expreslie to loue our enemies in these words. *But I say vnto you loue your enemies*: Wherefore the Patriarches and Prophets, did exercise this loue of their enemies, and so did some others, though not so frequentlie, and in that perfection, as the Apostles, Martyrs, and thousands of Christians did. Leui. 19. Exo. 23. Leui. 19. Mat. 5.

3. Dauid loued Absalon, who sought his life and Kingdome; but he, as he was Dauids Enemie, so he was his sonne. Ioseph also loued his brethren, who had sold him into Egypt, but

they, as they were his enemies, so they were his brethren. But after that Christ had giuen the example of louing our enemies, by praying on the Crosse for his enemies, and euen his crucifiers, millions of Christians were mooued to loue their enemies, and to do good for euill.

4. But, ô B. Sauiour, thou knewest that
Mat. 27. the Iewes, *out of enuie had deliuered thee vnto Pilat*: Thou knewest that out of malice they caused thee to be scourged at the Pillar, & crowned with thornes; thou knewest that out of hatred they caused thee to be nailed to the Crosse, and to endure the most ignominious death on it: thou knewest that out of spite they did spit at thee, scorne thee, scoffe at thee, reuile thee, and blaspheme thee: and these iniuries they did vnto thee, after millions of graces, fauours and benefites receiued at thy hands; and canst thou find in thy heart to pray for them, yea and to excuse them? O charitable heart, ô charitie it self!

5. Noe, when he vnderstood that *Cham*
Gen. 9. had reuealed his nakednes, cursed him and his posteritie: thou prayest for them

them that hanged thee all naked on the Crosse; yea thou hangest naked to couer their nakednes, and to cloth them with grace and glorie. O singular charitie! *Helias* when *Ochozias* sent Captains ouer fifteen soldiers to apprehend him, called for fire from Heauen, which deuoured them and their fifteen men: thou sendest vp a fierie & charitable prayer to heauen for them, that apprehended thee in the Garden, and after many torments put thee to a cruell death. *Elizeus* when the children in derision called him *bald head*, cursed them, and by his curse caused beares to come out of the desers to deuoure them. But thou, ô louing Sauiour, prayest for them, who called thee *Samaritan*, *a Seducer*, a blasphemer, and one that in Belzebub prince of the Diuells didst cast out Diuells. O patient charitie! ô with what burning charitie was thy heart inflamed, which so many floudes of iniuries could not quench nor coole? True it must be, which the spouse in the Canticles sayd of this thy burning charitie: *Many waters* (as many as were the iniuries and dolours of thy Passion) *cannot quench thy charitie, neither*

4 Reg. 1.

4. Reg. 2.

Cant. 8.

neither *shall* the flouds (of thy blood
Cant. 8. shed by the Iewes) *ouerwhelme it.* Thy *loue Was as strong as death.* Yea stronger, becauſe not death it ſelf, to which the Iewes put thee, could ouercome thy loue towards them.

6. But, ô Chriſtian, how litle is thy charitie, which not flouds onely of iniuries, but euen droppes, the lye giuen thee, the leaſt word of reproach, not onely cooleth, but quite extinguisheth it, yea turneth it into deadlie hatred? Chriſt, thy King & Lord, had ſuch charitie, as he could not onelie put vp the greateſt iniuries, but alſo prayed for his deadlie enemies; and canſt not thou his vaſſall and ſeruant, put vp a litle reproach, but thou muſt draw on him, for the lye giuen, thou muſt needs bid him the field, and nothing, but his blood, can coole thy hatred conceaued againſt him?

7. Some may ſay, why ſhould I loue my Enemie, who is ſo contrarie to me? I anſwer, becauſe Chriſt commaundeth, becauſe Chriſt, and many his ſeruants haue giuen thee the example, and for many other reaſons: For firſt euerie liuing creature loueth his like, & thoſe

of

of the ſame Kind? Secondlie they who are ordained to one end, and are of the ſame profeſſion, as Soldiers, Artificers, Schollers, do loue one an other; and why ſhould not we loue euen our Enemie, who profeſſeth Chriſt with vs, and who is ordained to the ſame end with vs, to wit, life euerlaſting? And how abſurd ſhould we think it to hate our enemie, with whom perchaunce we ſhall liue hereafter in all bliſſe and felicitie, yea and charitie alſo, for euer? Thirdlie, if our enemie were not to be beloued for himſelf, yet he were for Gods ſake, who created him, conſerueth him, and cauſeth the rayne to rayne on him; the ſunne to ſhine on him: yet he were for Chriſt his ſake, who dyed for him, and prayed for him on the Croſſe. Fourthlie, we ſhould rather compaſſionat our Enemie then hate him, becauſe his hatred is his greateſt miſerie, and hurteth himſelf more then vs, when he hateth. Fiftlie, when a madman, or a poſſeſſed perſon doth ſtrike vs, we take it patientlie, becauſe we imagine that it is not ſo much he, as his Phreneſie or the Diuell, who mooueth him, that ſtri-

keth vs. And why should we be angrie and in hatred towards our enemie, seeing that it is not so much he that wrongeth vs, as his phrenesie of passion, or the Diuell who mooueth him? Sixtlie, if you could not be reuenged of your enemie, nor could giue him a wound, but by first running yourselfe and your owne bodie through with the sword, you would spare him: Seeing then you can not hurt your enemie in his bodie or riches, but you must first hurt yourselfe in soule and spirituallie; seeing you can not hurt him, but with hurt, yea and damnation of your owne soule, spare your enemies, loue them also, at least for loue of your owne soules. Seuenthlie, our enemies are indeed our greatest friends, and so are most to be beloued for they obseruing our actions, to take aduantage against vs, do make vs warie, circumspect, and heedie; and they giue vs matter of patience and merit, and therefore the Martyrs receaued more good of the persecuting Tyrants, then they did of their greatest friends: And though they persecuted them out of a malicious mind,

yet

yet that euill mind did no hurt to them. Eightlie, why do we hate our enemie but for his hatred of vs? For otherwise we would loue him. Hate then his hatred, and kill his malice, not him; and seeing that malice and hatred is ouercome by his contrarie, which is loue and charitie, and good turnes; let vs loue him and do good vnto him; so we shall extinguish his hatred towards vs, and make him of an enemie, a fast friend. Ninthlie, why do we persecute our enemie but to ouercome him? Beare patientlie the wrongs he doth you, and you ouercome him; for if you take them impatientlie, he ouercommeth you, and is master of you. Lastlie, let vs herein imitate almightie God; none hateth sinne more then he, yet he loueth the person of the sinner. It is true that God punisheth vs in this life, but not out of hatred of our persons, but out of loue of them, meaning thereby to amend vs, and to induce vs to true repentance: as Physitions giue bitter potions to their patients, not to torment them, but to cure them of their ague; and as Surgeous launce and cut, onelie to heale the wound. It is

true also that God punisheth the damned in Hell, but not out of hatred of their persons (for those he conserueth and loueth) but out of hatred of their sinnes, and out of Zeale of Iustice. And
Prou. 4. although the scripture saith. *To God the Impious and impietie are odious alike*: Yet that is not sayd, because God hateth the Person of the impious, but because he punisheth him, and so seemeth to vs to hate him, because we vse often to punish out of hatred of the person whom we punish; wherefore let vs loue the persons of our greatest enemies, and let vs onelie hate their sinnes and seeke to conuert them.

8. O my soule looke into thy selfe and see whether thou findest in thy selfe a sincere loue of thy enemie, whether thou canst pray heartilie for him, whether from thy heart thou forgiuest him, whether from thy heart thou wishest him well, whether thou beest readie to do good vnto him for the euill he hath done to thee; and if thou find not this loue, seeke by such motiues as are alleaged to stirre vp in thy heart a loue of him; otherwise how canst thou expect that God shall forgiue

giue thee, if thou doeſt not forgiue others? If thou canſt not forgiue others, thou canſt not ſay our Lords Prayer, but againſt thy ſelf, for in it thou prayeſt to God *to forgiue thee thy debts* (that is thy ſinnes) *as thou forgiueſt thy debters*, that is, thoſe that haue ſinned againſt thee. If thou canſt not forgiue others, how canſt thou expect but that Chriſt, who hath forgiuen thee many ſinnes ſhall ſaie vnto thee (as the King in the Ghoſpell ſaied to his ſeruant, to whom he had forgiuen ten thouſand talents, who yet would not forgiue his fellowe ſeruant, who ought him onelie an hundred pence) *Thou vngratefull ſeruant, I forgaue thee all thy debte, becauſe thou beſoughtſt me; oughteſt not thou therefore alſo, to haue mercie on thy fellowe ſeruant?* Chriſt the Lord of heauen and earth hath forgiuen thee (ô Chriſtian) many ſinnes, which in that they were committed againſt his Diuine Maieſtie, are farre greater in that reſpect then any ſinne thy fellow ſeruant can commit againſt thee; ſhouldſt not thou then forgiue him his treſpaſſes againſt thee, which are leſſer? All of vs were borne and conceaued in

Mat. 6.

Mat. 18.

ſinne and conſequentlie in enmitie againſt him. If therefore he ſhould, as he could reuenge himſelf of all his enemies, who ſhould be ſaued?

9. But thou wilt ſaie, this is not the firſt time that mine enemie hath offended me; be it ſo; yet thou muſt forgiue, though he haue not onelie offended thee *ſeuen times, but alſo ſeuentie times ſeuen times*, for that God, whom thou offendeſt daylie and howerlie, forgiueth thee daylie and howerlie, if thou be repentant. But thou wilt reply, that he asketh not forgiuenes; be it ſoe; yet thou muſt forgiue him on thy part, as God before thou askeſt him forgiuenes doth in effect forgiue thee, becauſe he preuenteth thee with his grace, by vertue of which thou repenteſt and askeſt forgiuenes.

Mat. 18.

10. But Chriſt not onelie prayeth to his Father to forgiue his enemies, but alſo vrgeth him by the title of Father; knowing that if God ſhould proceed as a iuſt Iudge againſt them, there were no hope of pardon; and to facilitat his requeſt for them, *he excuſeth them, becauſe they know not what they doe*. And peraduenture ſome of the moſt ignorant

rant might be excuſed, but the cheefe of the Iewes, though they had ſome ignorance, yet their ignorance could not excuſe them from grieuous ſinne, becauſe Chriſt his miracles, which he wrought ſo many, ſo great and ſo frequentlie amongeſt them, did prooue him ſufficientlie to be God, and the promiſed Meſias, God and man; and his irreprehenſible life argued him to be Innocent, as Pilat himſelf confeſſed; and ſo their ignorance was vincible and affected, which could not excuſe them from grieuous ſinne. Yet Chriſt excuſed them alſo, becauſe they had at leaſt a vincible ignorãce or affected; for (as S. Paul ſaith) *if they had* 1. Cor. 2.
knowne Chriſt perfectlie, *they would neuer haue Crucified the Lord of Glorie.*

O my ſoule doeſt thou imitate this charitie? Doeſt thou excuſe the faultes of thy enemies? Or rather doeſt not thou exaggerat them, and make them greater then they are? If thou haſt not this charitie, call for it of Chriſt thy Sauiour, who is charitie it ſelf, and deſire him to giue thee grace to excuſe not onely thy enemies ſinnes, but all mens ſinnes whatſoeuer. And do thou 11.

deſire

desire God to forgiue all sinners, because all do sinne at least out of ignorance of *euill election*. By reason of which the Philosopher saith that *omnis peccans est ignorans*, euerie one that sinneth is ignorant, and when he sinneth knoweth not particularlie what he doth. And so though thou shalt do well to accuse thy self euen of thy least faults, because so thou wilt sooner acknowledge thy faults, and be sorrie for them; yet thou must excuse others, and pray to God for them, because all sinne out of some ignorance, and so know not what they do: So thou shalt the more easilie liue in charitie with all, so thou shalt obtaine forgiuenes of God for thy owne sinnes, because he forgiueth thee, as thou forgiuest others. And neuer let those golden sayings of thy charitable Sauiour, be out of thy minde; *Loue your enemies*; *Do well to them that hate you*: *Blesse them that curse you*; *and pray for them that calumniat you*: *Forgiue, and you shall be forgiuen*.

Mat. 8.
Luc. 6.

THE

THE SECOND WORD OR BRANCH.

Hodie mecum eris in Paradiſo.

LUC. 23.

This day thou ſhalt be with me in Paradiſe. *Luc.* 23.

OVR B. Sauiour, as he is Goodnes it ſelfe, ſo he is moſt bountifull and liberall; yea & in a good meaning Prodigall. He can not be trulie prodigall, becauſe he can not giue aboue his ſtate and eſtate, he being *King of Kings, and Lord of Lords*, yet he may ſeeme to vs prodigall, and euen an other Prodigall Sonne. For hauing receaued of his Eternall Father his childs portion, to wit, our humane nature, he went into a farre countrie (as the Prodigall Sonne did) as farre as earth is from Heauen, and there conuerſing with Publicans and ſinners, he ſpent his

Apo. 17. & 19.

Luc. 15.

his portion, our humane nature, amongest them by his many afflictions and bloody passion, which he suffered; and with it he bestowed on them also his good instructions, good lessons, good examples, miracles, and holy merites and satisfactions; and whereas his least prayer would haue beene sufficient to haue redeemed vs, he would needs shed his blood for vs; and whereas one droppe of blood would haue sufficed, he bestowed on vs francklie & freelie all his blood, yea his life and death, and all he had and was; so that in a good sence it may be sayd, *vt quid perditio hæc? Whereto is this Waste? for this might*
Mat.26. Mat.14. *haue beene sold for more then three hundred pence and giuen to the poore*: that is, this had beene sufficient not onely to redeeme man but also the Diuells, the poorest of all creatures, if God would haue so disposed. And yet to shew his loue vnto vs, his hatred of sinne, he would bestow all this vpon vs.

2. And in his guifts how libetall is he, and how profuse doth he seeme to be? He giueth heauen for a momentarie
Mat.10. good worke, for a *cup of water* giuen in his name; for a litle sorrow of contrition he forgiueth all our sinnes, be they

neuer so many; for a temporall paine, endured for his loue, as fasting of one day, wearing of a shirt of haire for a litle time, he pardoneth vs eternall paines, which were due to our sinnes; and for abstaining from a corporall and momentarie pleasure for his sake, he giueth eternall blisse and life euerlasting. And to seeke no further for examples of his bountie, for a short prayer, confession, and acknowledgement of him on the Crosse, he giueth to the conuerted thiefe an heauenlie Paradise, saying: *This day thou shalt be with me in Paradise.*

Paradise in holy Scripture is taken for any place of pleasure: So was that pleasaunt garden called, in which God placed the first man & woeman, *Adam* and *Eue*. So the countrie about *Iordan* is sayd to haue beene like a Paradise, before *Sodome* and *Gomorre* were subuerted; so in diuerse other places of Scripture Paradise is take for a place of pleasure. And because Christ in regard of his soule was that day to descend into *Limbus Patrum*, where the Saints of the old Testament were detained, and to illuminate them with the cleare

3. Gen. 2.
Gen. 13.
Cant 4. Ecle. 21. 2. Cor. 12. Ap. 2.

vision of his Diuinitie, in which consisteth happines; that place which before was a Prison, he made a Paradise and place of heauenlie blisse, and he telleth the good thiefe *that he shall be this daye with him in Paradise*, that is, shall be partaker with him and his Saints of heauenlie blisse and felicitie.

4. As if he had said: seeing thou confessest me and acknowledgest me for thy God, not whilest I am working miracles, as others before thee haue done, but whilest I am suffering tormentes, and indignities; Seeing thou confessest me when thy fellow thiefe blasphemeth me, and when the Iewes crucifie and scoffe at me; Seeing thou confessest me before my cruell enemies the Iewes, when Peter denyed me before a maide Seruant, yea when all my disciples, but Iohn my Euangelist, fled for feare and forsooke mee, I wil graunt thee thy petition, & seeing thou desirest not to be freed from the Crosse or temporall death, seeing thou desirest no worldlie or temporall benefit, for that thou seest that both I and thou are presentlie to dye, but onelie desirest to be with me, when I

shall

shall come to possesse my Kingdome in the next life, I will graunt thee thy petition, & will not defferre thee till the generall resurrection, no not one daye. *This day thou shalt be with me in Paradise*, that is, thou shalt this daye participat with me in soule of my eternall glorie, with the Saints in *Limbus Patrum* otherwise called *Abrahams bosome*.

O good God, ô Sauiour, how liberall and bountifull art thou, who giuest a Kingdome, and an eternall Kingdome, a Kingdome of heauen so easilie, and for a momentarie confession. O holie theefe, who hath preached Christ vnto thee? who hath illuminated thee with this so great light of faith? He acknowlegeth that Christ the Sunne of Iustice (though now he seemeth to be eclipsed) hath illuminated him inwardlie by the light of his grace, outwardlie by his miracles, of which part he had heard, part he then saw on the Crosse; and he had edified him by his rare patience, and so many, and so cruell torments. 5.

He acknowledgeth him then for his Lord, saying, *remember me Lord*, & consequentlie God, for how otherwise could 6.

could he be his Lord? He confesseth him to be a King, saying remember me, when thou shalt come to thy Kingdome; and he confesseth him a King of the next life and consequentlie of Heauen, for he saw he had no Kingdome in this life. He confessed him a King, though not sitting in a Royall throne, but hanging on a crosse; though not crowned with a crowne of gold, but of thornes; though not holding in his hand any other Scepter then a reede, though not inuested in a Kinglie robe, but in a ragged purple.

7. Chrisſ. Hom. de cruce & latrone.

O how great was his faith! It seemeth (as S. Chrisostome saith) greater then the faith of *Abraham*, because *Abraham* beleeued him speaking from heauen, and by Angells; he beleeued in Christ hanging on a Crosse; greater then the faith of *Isaie*, because *Isaie* beleeued in him, after he had seene him Esa. 6. *sitting vpon an high throne and eleuated*, and when *Seraphins stood about him*. Ezec. 1. Greater then the faith of *Ezechiel*, for that he beleeued in God in a vision he had of strange shapes, of a man, a lion, an oxe, and an Eagle, prefiguring the foure Euangelistes; greater then

the

the faith of Moyses, for that he beleeued in God, *appearing in a flame of fire, and in the midst of a bush burning, but not consuming*; greater then the faith of the three Kings of the East, for that an vnusuall starre mooued them to seeke and adore Christ. But thou, ô faithfull theefe, beleeuest Christ to be God, though hanging on a Crosse, though suffering many indignities, tormentes and deathes. Exod. 3.

2. O how great was thy hope holy Theefe, who hopedst to be partaker with Christ in his glorie of heauen, (for els thou wouldst not haue desired it) when he was partaker with thee in thy ignominie and torments of the Crosse; who hopedst to receaue of Christ life euerlasting, when he was at the period of his temporall life. O how great was thy charitie and loue towards Christ, who thoughtst more of him then thy tormēts, who chidst thy fellow thiefe for blaspheming him, pronouncedst him innocent before the Princes of the Iewes, & thy self and thy fellow thiefe worthie of the punishment.

3. But how great was Christ his goodnes to this thiefe. How prone

was

was he to mercie, who euen at the last houre had mercie on him, and for his short confession forgaue him all his sinnes. He is like a vessell full of water; for as that being but touched, runneth ouer, so Christ is so full of mercie, that if a sinner do but touch him with true repentance (as the theefe did) he ouerfloweth and washeth away the sinners sinnes and all the filth of them.

10. O how great is the force of Contrition and true repentance which in a moment made S. *Paul* of a persecutour, a Preacher; S. *Matthew* of a Publican an Apostle and Euangelist; S. *Marie Magdalen* of a publick sinner, a patterne of all true penitents; which made S. *Peter* of a denyer of his master before a mayde seruant, a confessour of him before the Tyrants of the world; and of a poore Fisher, a Prince of the Apostles; which made a Thiefe an inhabitant of Paradise and Heauen it self.

11. O my soule, art thou thus prone to mercie as thy sweete Sauiour is? Doest thou easilie forgiue them, that haue offended thee? Doest thou not shew thy self too hard and difficile in this

Kind?

Kind? If thy heart be hard to forgiue, desire God with Dauid *to create in thee a cleane heart*, cleane from all malice, soft and easie to pardon those, that offend thee; for as thou forgiuest, so shalt thou be forgiuen. Psal. 50.

And thou, ô Sinner, be thou neuer so great a sinner, haue thou neuer so long cõtinued in sinne, yet do thou not dispaire of mercie; thou seest a thiefe hath found mercie, and euen at the last period of his life. But as thou must not despaire of mercie, so thou must not presume, nor vpon presumption deferre thy conuersion frõ sinne. It is true the good thiefe found at the last houre of his life mercie; but the euill thiefe found it not; and though some then do repent, yet thousands more do not; and why mayst not thou be of these? especiallie seeing that ordinarilie, as men liue, so they dye; as vpon a sudden no man is a great sinner, so much lesse on a sudden doth a sinner become a Saint. Wise men will not deferre the making of their willes by which they dispose of their temporall goods to the houre of death: much lesse do they deferre the disposition of their

their ſoules till that tyme: much leſſe will they deferre the managing of the greateſt buſineſſe that they haue, to wit, of the eternall ſaluation or damnation of their ſoules; much leſſe will they expoſe eternitie in Heauen or Hell, to the chance of a short and vncertein laſt houre.

83. But thou wilt ſaye, God hath promiſed without ſetting any time, that
Ezec.18. he will haue mercie on a ſinner, whenſoeuer he repenteth him of his ſinnes, and conſequentlie, if he repent at the laſt houre, he will then haue mercie. True he promiseth to pardon thee at all houres, and conſequentlie at the laſt, if thou repent; but he hath not promiſed to giue thee at the laſt houre a true repentaunce. True it is, that thou maiſt haue true repentaunce, but thou maiſt miſſe it alſo. Then, to wit, at the houre of death, thou maiſt haue it, but with greater difficultie, for then thy memorie faileth; the paines of thy ſicknes and eſpeciallie the pangs of death wil trouble thee. Thy children or friends, who then will be more ſollicitous to prouide for their temporall ſtate of body, then for the eternall

ſtate

ſtate of thy ſoule, will ſo diſtract thee, as thou ſhalt not be fit to conceaue an act of contrition. Do pennance then when thou art in good health, & when thou art beſt diſpoſed for it; take time whileſt time laſteth, for time will away; repent whileſt thou art in good health, that when thou art to dye thou be not to ſeeke for repentaunce; leaue ſinnes before thou art to die, els ſinnes ſhall rather leaue thee, then thou them. Harken what S. Auſtin ſaith: *Vis te de dubio liberare, vis quod incertum eſt euadere? Age pœnitentiam dum ſanus es &c. Si vero vis agere pœnitentiam quando peccare non potes, peccata te dimiſerunt, non tu illa.* *Wilt thou free thyſelf from all doubt, Wilt thou auoid that which is vncertaine, do pennance when thou art in good health &c. But if thou Wilt do pennance when thou canſt not ſinne, thy ſinnes leaue thee, and not thou them.*

Lib. 50. Homil. hom. 45. De pœnit. Diſt. 51. ca. ſi quis poſitus.

THE THIRD WORD OR BRANCH,

Mulier ecce filius tuus: deinde dicit discipulo, ecce Mater tua. Ioa. 19.

woeman behold thy Sonne; After that he ſaith to the Diſciple, behold thy Mother.

OVR B. Sauiour (as S. Iohn relateth) ſeeing his Mother and Diſciple ſtanding by the Croſſe, ſayd vpon that occaſiō the aforeſaid wordes vnto them. He ſaw then his Mother, not falling downe on the ground in a ſound, but ſtanding with an vpright bodie, with a conſtant mind; ſhe ſtood, and ſo did S. Iohn; they fled not for feare, as the Diſciples did; ſhee ſtood, and ſo did S. Iohn; ſhe followed not a loofe of, as Peter did, but ſtood hard by the Croſſe, and ſo neere, that her Sonne from the Croſſe might ſpeake to her; ſhe ſtood meditating

rating & considering the grieuousnes, of his paines & torments, the greatnes of his Passion, the excessiuenes of his charitie, who died euen for his crucifiers; she stood considering the great iustice of God, to which satisfaction could not be made but by the death of the Sonne of God; thinking on the filth of sinne, whose staine could not be taken away, but by the blood of the innocent lamb. She stood considering particularlie his body wounded from head to feete; she considered the torments of his head caused by the pricking thornes; of his hands and feete caused by the pearcing nayles; of all his body stretched on the hard and rough Crosse; and she so deriued Christ his paynes vnto herself, that all he suffered by Passion, she suffered by compassion; and then especiallie, *the sword of sorrow pearced her heart.* O my soule, Luc. 2. do thou imitate this Virgin-Mother. Stand constantlie by the Crosse, fixe it in thy memorie, that thou maist often exercise thy self in the meditation of Christ his dolorous Passion.

2. Christ seeing her standing by the Crosse, sayd vnto her, making a signe

vnto S. Iohn, *woeman behold thy ſonne.* That which we prize and eſteeme, we keepe vnder locke and key, or commit it to the cuſtodie of a ſure and truſtie friend: Whereby it appeareth, how highlie Chriſt eſteemed S. Iohn, whom he commended, not to any Angell, but to his ſacred Mother, the Queene of Angells. S. Iohn was a Virgin, and ſo worthilie commended to a Virgin-Mother. He followed Chriſt to his Paſſion when th' other Diſciples fled: and he was preſent and a ſpectatour of Chriſt his Paſſion, when they durſt not be ſeene; and he was, *the Diſciple*
Ioa. 19. *whom Ieſus loued*, and aboue the reſt: & ſo was commended at Chriſt his death to his Sacred Mother before all the reſt. Our B. Ladie the Qeene of Virgins loued him alſo before all the reſt, for his virginitie, and ſo he was eſpeciallie commended to her,

3. O Happie S. Iohn, who art commended to ſuch a guardian, to her, whom Chriſt loued aboue th' Angells and next to himſelf, she being his Mother. Who can be loſt vnder the tutelage of ſuch a guardian? What children can perish vnder ſuch a Mother?

Chriſt

Christ by these words: *Woeman behold thy Sonne*, did as it were adopt S. Iohn the Sonne of the B. Virgin; and so she did euer after beare him the tender loue of a mother: and as our B. Sauiour by those words, *Woeman behold thy Sonne*, did adopt as it were S. Iohn her Sonne, and committed him to her Motherlie care; so in him he adopted all those her children who loue her, reuerence her, and who especiallie are virgins, and forsake at least all vnlawfull carnal pleasures. Do thou then, ô my soule, ô Christian, honour this Virgin-Mother, loue her, serue her, commit thy selfe as an adopted child vnto her. How many sodalities are there in the Church of God of those, who dedicate and consecrate themselues vnto her seruice? How many religious orders haue chosen her for their speciall and chiefe Patroneſſe, vnder Christ?

4. She is thy Mother, ô Christian, loue her, honour her, obey her. She is thy Mother: She will then cherish thee, nourish thee, prouide for thee all necessaries for thy soule, yea and for thy body, and temporall state also, as it is expedient for thee: what should we

we not hope of ſuch a Mother, who is willing to helpe vs, becauſe she is our Mother; and able alſo, becauſe she is the Mother of God? And she is more able then all the reſt of the Saints and Angells, becauſe the Queene-Mother is more potent with the King her Sonne, then all his Courtiers and ſubiects. If thou need then any thing, aske of her, and she will not deny thee, becauſe she is thy Mother. If thou offend her (as thou doeſt ſo often as thou offendeſt her Sonne Chriſt Ieſus) aske forgiueneſſe, & she will not denie forgiueneſſe, becauſe she is thy Mother. If thou offend againe and againe, aske forgiueneſſe, and she will forgiue, becauſe she is a Mother; yea if thou
Mat. 18. shouldſt offend *ſeauentie times ſeauen times*, yet deſpare not, aske forgiueneſſe, and she will forgiue, and demaund forgiueneſſe for thee of her Sonne, becauſe she is a Mother.

5. O happie we, who are children of a Virgin-Mother. O how noble children are we, who are children of ſo noble a Mother, the Mother of God?
Gen. 25. But we are alſo ſo many *Benonies* vnto her, that is, Sonnes of paine & ſorrow,

becauſe

becauſe we were adopted her children, when ſhe ſtood by the Croſſe; when ſhe ſuffered the greateſt ſorrowes that euer Mother did in her bearing children, *When the ſword of ſorrow pearced her ſoule*; when ſhe ſaw before her eyes, her ſonne dye, who was the nobleſt Sonne that euer was, being God and man; when ſhe ſaw him dye, whom ſhe loued more then any other Mother loued her child, becauſe he was more noble, and worthie, then euer any ſonne was; becauſe as man he had no Father, and ſo as man had no other parent then her, and therefore the loue of a Father and Mother towards their childe, which in others was diſperſed, was in her vnited, and ſo greater in her, then in any other Mother; when ſhe ſuffered by compaſſion all that her Sonne ſuffered by paſſion. Luc. 2.

Chriſt calleth her *woman*, by the name of her ſexe, and not Mother, partlie to giue Paſtours (as he was the *good* and chiefeſt *Paſtour*) to vnderſtand, that when there is queſtion of their office, or the honour of God, they muſt not reſpect either Father, or Mother, Brother or Siſter, nor muſt 6. Io. 10.

they regard carnall affection, but onelie muſt ſet God his honour before their eyes: partlie becauſe, if he had called her Mother, he knew he should haue wounded her tender heart too deeplie. Partlie to ſhew that he had a farre more noble nature, which he receaued of his Eternall Father by eternall generation, then was that which he receaued of her by temporall generation.

7. As Chriſt commended S. Iohn to our B Lady; ſo he commendeth her to his tuition and care, ſaying vnto him: *Behold thy Mother.* As if he had ſayd, I muſt now deprive my Mother of the comfort and ayd she had by my corporall and viſible preſence; I therefore ſubſtitute thee in my place; and as I was not wanting to her in care, loue, and obedience, ſo be thou in ſteed of me, that is a louing Sonne vnto her: do thou therefore loue her, care for her, obey her, be thou readie to aſſiſt her in all offices due from a Sonne to his Mother. I loued her aboue all creatures, euen the Angells, becauſe she was my Mother; do thou loue her and reſpect her aboue all, but me, and my

Eternall

Eternall Father and our Eternal Spirit, the Holy Ghoſt, to whom she is next in dignitie, and as neere to God, as is the Mother to her Sonne; she is my Mother by naturall and temporall generation, she is now made by me thy Mother by affection, and as it were by adoption; in that she is the Mother of God the Creatour, she is Queene Mother of all Creatures, eſpeciallie men and Angells, but now more eſpeciallie of thee.

O what honour is this to thee, ô Holy Apoſtle? thou and thy Sauiour haue both one Mother. Wherefore this Apoſtle, *tooke her* (as he himſelf auerreth) *to his owne*, not to his owne houſe, for he had none, vnleſſe borrowed, but to his owne care & charge, to aſſiſt her, to honour her, to obey her to ſerue her. ô S. Iohn, thy Sauiour promiſed that, *Whoſoeuer ſhall leaue houſe, or Brethren, or Siſters, or Father, or Mother, or wife, or children, or lands for his name ſake, ſhall receaue an hundred fold*; and now thou receaueſt *this hundred fold*, when thou receaueſt this Mother of God, this Queene of Heauen and Earth, who is more worth a hundred

8. Ioh. 19. εἰς τὰ ἴδια. Mat. 19.

fold, yea a hundred thousand fold
Mat. 4. then were thy netts, and Father, and Mother, and all that thou didst leaue to follow him.

9. O happie Host, who entertaineſt ſo honorable a gueſt: she entertained in the Pallace of her ſacred wombe the Sonne of God; thou entertaineſt the Mother of God, and haſt care and
Gen. 18. charge of her. *Abraham* was Host to Angells, thou to the Queene of An-
3 Re. 17. gells; the widow of *Sarephta* receaued
4 Re. 4. the Prophet *Elias*; the *Sunamite* lodged the Propher *Elizeus*, thou the Propheteſſe, who was Queene of all Prophets. Happie waſt thou, ô B. Apoſtle, both in that thou waſt commended to her, as a Sonne to his Mother, and in that she was commended to thee, as a Mother to her Sonne; that argued Chriſt his eſteeme of thee whom he commended to his Mother; this argued the great truſt and confidence he put in thee, to whoſe care and charge he commended his Mother; both argued, that thou waſt, *the Diſciple, whom Ie-*
Ioa. 19. *ſus loued.*

O Sonne of God, commend me with
10. S. *Iohn.* to thy ſacred Mother; If thou com-

commend me to her, she will not refuse me; and if she receaue me into her protection, I cannot miscarrie. O Mother of God commend me to thy Sonne: none can preuaile so much with him, as thou, who art his Mother; and *if he be for me, who can stand against me?* Rom. 8. O Sonne and Mother graunt me the fauour, and do me the Honour, & giue me the grace to loue you, for if I loue you, I shall one day enioy with you, *that which eye hath not seene, nor eare hath heard, neither hath it ascended into the heart of man, what things God hath prepared for them, that loue him.* 1. Cor. 1.

THE FOVRTH WORD OR BRANCH,

Deus meus, Deus meus, vt quid dereliquisti me? Mat. 27.

My God, my God, why hast thou forsaken me?

IT seemeth strange that Christ, God and man should complaine that his Eternall Father had left him, seeing that not onely as God, but as man he was vnited and lincked to God by diuers tyes, and vnions, which were neuer dissolued. As God, he was consubstantiall to his Father, and so linked to him by consubstantialitie, which can
Ioa. 10. not be dissolued, because *he and his Father are one*, and the same substance. As man he was vnited hypostaticallie, and personallie to the second diuine person, so indissolublie, that death which separated his body from his soule,

ſoule, could not ſeparate his humane nature from his Diuine perſon. As man alſo he was vnited to God (as the Bleſſed in Heauen are) by cleare viſion, which he had from the firſt inſtant of his conception, and from which neither by his Infancie, nor by ſleepe, nor by his many occupations in his life time, nor by all the Sorrowes and agonies ſuffered on the Croſſe, he could be diſtracted. He was alſo as man ſo vnited to God by loue and affection, which ſuppoſing cleare viſion, can neither in Chriſt, nor in the Bleſſed Saincts & Angells be diſſolued; becauſe cleare viſion of the Diuine Eſſence and goodnes, doth, as the Diuines ſay, neceſſitate the will to loue God; and therefore as in all his life, yea in his agonies on the Croſſe, and euen in the moment of his death, his ſoule ſtill retained the cleare viſion of God, ſo it ſtill loued God, and ſo though dying, he ceaſed for a time to liue (that is till he roſe the third daye to life againe) yet he neuer ceaſed to loue. Of what forſaking then doth Chriſt complaine, when he ſaith, *my God, my God, Why haſt thou forſaken me?*

He

2. He cõplaineth that God had forsaken him, in withdrawing the assistance of his Diuinitie, by which he might haue hindred all the torments, and euen death, which he suffered; and therefore he saith, *my God, my God*, by consubstantialitie; *my God, my God*, by Incarnation, by which thou art *Emanuell* and *Deus nobiscum*, that is God with vs. *My God, my God*, by cleare vision; *my God, my God*, by fruition and eternall loue; why hast thou forsaken my humane nature, and dost not protect it against the cruelties of the Iewes? *My God, my God*, who hast saued *Noe* from the Deluge, *Abraham* frõ the Chaldees, *Isaac* from *Abrahams* sacrificing sword, the Israelits from *Pharao*, and the destroying Angell, *Iacob* from *Esau*, *Ioseph* from his Brethren, and his Mistresses false accusations, *Dauid* from *Goliath* and *Saul*, *Daniel* from the Lions, and the three children from the burning furnace, *Susanna* from the Adulterours and false Iudges, yong *Tobie* from the fish, and the euill spirit; why hast thou forsaken me? Why doest not thou assist me? *Me*, thy naturall Sonne, *me* the veritie of these figures, *me*, who neuer

Gen. 6. & 7.
Gen. 22.
Exo. 11.
Dan. 6.
Dan. 13.
Tob. 6.

neuer offended thee; *me* who euer loued thee, honoured thee, and obeied thee, *euen to death.* Phil 2.

But although he thus complained according to flesh and blood, and the inferiour part of his soule, yet according to his superiour part of his soule, he was resolued to die as we haue seene aboue; and this his complayning was not murmuration, but groaning amid so excessiue paynes, not to contradict his Fathers will, to which he was euer resigned, but to shew himself a true man, who feareth death; to giue vs courage in sicknes, torments and what soeuer aduersitie; to giue vs example to haue recourse to God, as he had, in all our corporall or spirituall distresses; to forwarne vs not to thinke much, when we seeme to be left of God in our Aduersities. 3. in the 2. Flower pag. 18.

Thinke, ô my soule, who it is that cryeth, *my God, my God, Why hast thou forsaken me?* He, to whom his Eternall Father said, *this is my well beloued sonne in whom I am well pleased.* And marke that he saith not *my Father, my Father*, but *my God, my God*, because at that time he would not shew himself to 4. Mat. 17. 2. Pet. 1.

Christ as a Father, that he might be a
Psal. 26. Father to vs. *Dauid* complaineth that his Father and Mother had left him, but he comforteth himself, that *Dominus autem assumpsit me*: Our Lord hath taken me. And yet he forsooke his onelie Sonne. *Dauid* saith *that he hath not seene the iust forsaken*, but now Christ Iesus, Iustice it self, is forsaken. Who would beleeue that such a Father should forsake such a Sonne, but that the Sonne himself, who is *veritie* it selfe, sayeth so?

5. O Eternall Father, how great is thy loue towards sinners, which made thee foresake thy onely begotten Sonne for a time, that he might suffer for vs, and suffering, satisfie for our sinnes. O Eternall Sonne, how great also was thy loue to vs, which made thee willing to be forsaken of thy Father, that thou mights suffer euen death for vs, and suffering it, redeeme vs. O Sonne of God! Thou sayedst once that thou
Ioa. 11. knewest that *thy Father doth alwaies heare thee*, but now he doth not, and thou art content that he doth not, that thou might'st suffer, what thou didst, for vs.

6 O what loue can we render for such loue? What gratitude? And yet ô we

vngratefull.

vngratefull. Christ crieth, *O my God my God, why hast thou forsaken me?* To wit, for the loue of man; & Christ is willing to be forsaken for the loue of man, and yet man heareth not this voice, is not mooued with this loue.

We cry out and complaine, if God permit vs to suffer hunger, or thirst, diseases, or sicknesses, plagues or warres; Christ complaineth indeed according to the inferiour part of his soule, that he is left of his Father, & permitted to suffer death; but according to the superiour part of his soule he is most willing. he is forsaken of his Father euen to death, and beareth it patientlie; we murmure if our Parents, Brothers, or Sisters, or friends forsake vs in our necessities. O Eternall Father, how seuere art thou to thy owne Sonne for our sakes? Doest thou preferre vs thy adoptiue children, yea thy enemies, before thy owne naturall Sonne, who neuer displeased thee. 7.

Who euer heard of one plunged in the Sea, readie to be drowned, & crying for helpe and ayde to a friend, nay to a meere straunger, and not assisted? And yet Christ the Sonne of God plunged 8.

in the waters of his Paſſion, and readie to be drowned by death, cryeth, not to a ſtraunger, nor a friend onely, but euen to his Eternall Father and cannot be hearde: and why, but for our ſakes?

9. O ſinner, thou art the cauſe of this; to draw thee out of the Sea of ſinne, in which thou art plunged, the Sonne of God muſt be permitted to be drowned in the waters of his Paſſion. O hard hearted ſinner, if this loue of God the Father, who would forſake this his Sonne for thee; if the loue of God the Sonne, who was willing to be thus forſaken for thee, do not moue thee to loue God. O vngratefull man, if after this loue thou canſt finde in thy heart to loue any but God, or for God.

10. O ſweet Ieſus, who wouldſt be forſaken of thy Father for a time, that I might not be forſaken; whenſoeuer I am tempted to any ſinne, forſake me not, but giue me grace to ouercome the tentation: Whenſoeuer thou ſendeſt me ſickneſſe, or any other aduerſitie, forſake me not, but giue me grace to beare it patientlie; and when I am to die, and to paſſe from this life

life to the next, forsake me not, but assist me in that iourney, and by thy grace bring me to Heauen, where I shall neuer forsake thee, nor be forsaken of thee.

THE FIFTH WORD OR BRANCH.

Sitio. Ioan. 19. I thirst.

THIS thirst of our B. Sauiour must needs be very great, which makes him to complaine of it particularlie, and on it alone, and not on any of his other torments. He complained not of the lashes he endured at the Pillar, nor of the pricking of the thornes in his coronation, nor of the heauines of his Crosse, which he carried to mount *Caluarie*, nor of the nayles by which he was nayled hands and feete to the Crosse; & on the Crosse he cõplained not of his head, nor hãds,

nor feete, nor any other part of his bodie, though he hunge ſo vneaſilie that all the parts thereof muſt needs ſuffer extreamlie, onely he complaineth of his thirſt, ſaying: *Sitio*, I *thirſt*, which he doth for two cauſes.

2. The firſt cauſe of this complaint was, becauſe, although he ſuffered exceſſiuelie in other partes of his bodie, yet what he ſuffered in other partes (as in his head hands, and feete) was eaſilie ſeene of others, but what he ſuffered in his tongue by thirſt, he onely felt, others could not ſee; and ſo that the ſpectatours of his Paſſion might know, that he ſuffered alſo extremlie in his tongue by thirſt, he complaineth of it particularlie.

3. The ſecond cauſe of this his complaint was the exceſſiuenes of his thirſt, which peraduenture was ſo great, that it was the greateſt torment he ſuffered. For as, peraduenture, there is no torment greater then extreame famine & thirſt, ſo it is likelie his thirſt was the greateſt of all thirſts. He was afflicted with two thirſts, the one corporall of the tongue, the other ſpirituall of the ſoule. And Imagine (ô my ſoule) how

exceſſiue

exceſſiue his corporall thirſt muſt needs be. The night before he was crucified, he ſlept not a winke, nor did he reſt at all, but was drawne and haled from the Garden of *Gethſemanie* to *Anna* his houſe, from him to *Cayphas*, from *Cayphas* to *Pilat*, from *Pilat* to *Herod*, frō *Herod* to *Pilat* backe againe, from *Pilat* to mount *Caluarie*, in which laſt iourney he carried on his weake bodie his heauie Croſſe, which muſt needs cauſe in him great thirſt, no man all that time preſenting him with ſo much as a cuppe of cold water.

Beſides all this, his euacuation of blood that night and the next morning could not but cauſe extreame thirſt. 4.
He ſwet blood in the Garden at all the pores of his bodie, ſo aboundantlie, that (as S. Luke ſaith (*the blood trickled downe to the ground*; at the pillar Luc. 22.
alſo, where he receaued ſo many and ſo cruell laſhes, he shed a great quantitie of blood; In his coronation with thornes no litle quantitie of blood diſtilled from his ſacred head, no litle from his hands and feete, when they were nayled to the Croſſe; and on the Croſſe from his wounds of his hands and

and feete blood ranne continuallie, as from foure running fountaines, in so much that the vaines of his bodie (which like so many running riuers do watermans body) were almost quite emptied, and so all his body was deuoide of moisture, which made his mouth drie, and his tongue to cleaue to his mouth for want of moisture, which could not but cause an extreame thirst. And therefore it is like that there was neuer man that had so much thirst as he, and yet liued. Yet this thirst he would suffer, to teach vs temperance and sobrietie, to satisfie for our too much pleasure, which we take in drinking delicious wines, to satisfie for our excesse in drinking & euen for our drunkennesse.

5. O my soule, behold thy Sauiours patience; he was extreamlie thirstie before he was nayled to the Crosse, yet neuer complained; he was extreamlie thirstie on that Crosse, where he hanged three houres, that is from six a Clock to Nine; and yet in all that time, he is silent, patient, and complaineth not, whereas many of vs will drinke at all times of the daye and night

night also rather then suffer the least thirst that is.

O my soule! Doest not thou pitie thy Sauiour so tormented with thirst, that he complaineth of it, and not of any his other Sorrowes? Wouldst thou not willinglie haue giuen him drinke if thou hadst hard him call for it? wouldst thou not as willinglie, at least, haue hazarded thy lyfe to fetch thy thirstie Sauiour drinke, as those three Valiants went to fetch Dauid drinke of the Cisterne of Bethlem? But there is no bodie to giue thy Sauiour drinke. His Mother and louing Disciple, and his conuertite *Marie Magdalen* hearing him cry, I *thirst*, would with their blood haue bought him water, if they could. The Iewes could haue giuen him water, but they gaue him vineger to increase his torment, not to diminish it. O sweet Sauiour, beggers call, for bread & drinke, and are heard; thou the Lord of all, callest for drinke, and none will giue thee any. 6. 2. Reg. 23.

But why, ô B. Sauiour, doest thou crie to others for drinke? Is it not thou, who giuest meate and drinke to all liuing creatures? Doest not thou rayne 7.

on the iuſt and vniuſt? Are not the Seas, riuers, and fountaines thy Cellars? Why doeſt thou not, then prouide
Exo.17. drinke for thy ſelf, who giueſt drinke to all liuing creatures. Thou, who by ſtriking the rock, fetchedſt out water in the deſert for thy People, couldſt haue made water iſſue as well out of the Croſſe to quench thy thirſt, but thou wouldeſt ſuffer this alſo for vs.

8. O vngratefull Iewes, he fed you in the deſert aboundantlie with quales and manna, and gaue you to drinke water out of a rock euen to your fill; and can not you finde in your hearts to giue him ſo much as one cuppe of wa-
Iud.3. ter? Sampſon being thirſtie cryed, *en ſiti morior*: *Behold I dye for thirſt*, and miraculouſlie water flowed out of the Iaw-bone of an Aſſe to refresh him. The ſeruant of *Abraham* wanting water,
Gen.24. *Rebecca* gaue water both to him and his Camels: but you, O vngratefull Iewes, deny water to Chriſt the God of
Mat.25. *Abraham*, though he crieth, *Sitio*, I *thirſt*. When Chriſt therefore at the laſt day ſhall condemne the reprobat, becauſe when he was thirſtie in the poore, his members, they gaue him no drinke,

what

what can you say for your selues? will you say, as they did, *when did we see thee a thirst, and did not minister drinke vnto thee?* if you do, he will reply to your confusion, when I was a thirst on the Crosse and cried *Sitio, I thirst*, you denyed me drinke, euen in myne owne person.

O yee rich, who abound in all wealth, when the poore demaund of you an almes, be it monie, bread, or drinke deny them not, as the Iewes deny your Sauiour, but thinke you heare him cry *Sitio, I thirst*; thinke that in relieuing them you relieue him, and in not relieuing them you deny relieſe to him; for he sayd, *as long as you did it not to one of theſe leſſer* (to wit the poore) *neither did you it to me.* Mat. 25.

Beſides this corporall thirst, which Christ suffered for vs, he had a spirituall thirst of his soule, greater then that; which was a vehement desire, by which he thirsted after the honour and glorie of his Eternall Father, after the conuersion of the Iewes and euen those that crucified him, and therefore he desired his Father to forgiue them: He thirsted after the conuersion of all

sinners in generall, yea after the conuersion of all sinners in particular, yea (ô my soule) he thirsted after thy conuersion, he thirsted also so much after death which was our Redemption, as though he thought euerie moment
Phil. 2. an houre, till he dyed. *Sitio, I thirst*; I haue suffered most cruell torments for man, and now, ô Eternall Father, I am readie to dye to obey thee. And though now this my life faileth me, yet so I *thirst* after mans saluation, that this cuppe and chalice of my Passion, can not extinguish it, but I could be content to hang still on the Crosse in these and greater paines, yea to suffer death againe and againe, if it were necessarie for my Fathers glorie and mans redemption.

Pt. O how great was the thirst of this louing Sauiour: he came into this world thirsty, for he was incarnat and became man out of a thirst and vehement desire of our Redemption, and all his life he thirsted for our Saluation, and out of that thirst trauersed the Iewes countrie, preached, and taught in their villages, Townes, Castles, Synagogues, wrought miracles, gaue good instructions and examples

examples, and now being to goe out of the world he thirsteth, and more now then euer before; for this thirst being a vehement desire of our saluation and this desire being grounded in loue (for, that we loue we desire) *as at the end of his life according to S. Iohn, he loued vs most*, so he then desired most, & thirsted most after our saluation. 10.

O sinners harken vnto this cry of Christ, *Sitio*, I *thirst*? he was dry corporallie, and so according to flesh and blood he desired corporall drinke; and the Iewes were so cruell that they would not giue it; but he was more dry spirituallie, because he desired more the sinners conuersion then all the wines or waters in the world. O sinners how deafe are you if you heare not this his cry, *Sitio*, I *thirst*? How cruell to him, and to your selues, if hearing him crye that he thirsteth after your conuersion, you giue him not this drike which he so much thirsteth after? And yet how often do sinners, how often doest thou (ô my soule) deny Christ this drinke of thy conuersion which he so much thirsteth after? ô my soule harken to his inspirations by 11.

which

which he cryeth for the water of thy ſaluation. O deny him not this drinke, refrigerar his thirſt, ô coole him, ô re-create him with this ſo much deſired drinke, more gratefull to him then the moſt delicate wines in the world.

12. Prieſts, Paſtours & Preachers should eſpeciallie haue this thirſt of the conuerſion of ſoules; that should be their drinke which they should thirſt after. And yet how many Paſtours thirſt more after Eccleſiaſticall dignities and liuings then after the Good of ſoules; Contrarie to our B. Sauiour, who contemned the riches and honours of the world, and onely thirſted after his Eternall Fathers glorie, and the good of ſoules: for that he came into the world; for that he liued aboue thirtie three yeares in the world; for that he dyed to the world.

13. O Chriſtians, thirſt not after honours, or riches, or carnall pleaſures; thoſe things will neuer content you, neuer extinguish your thirſt; but the more you haue of them, the more ſtill you ſhall deſire them. Imitate the Royall Prophet Dauid, who ſaith of himſelf,

Pſal. 41. *Euen as the hart deſireth after the fountains*

of

of Water, ſo doth my ſoule deſire after thee ô God: for as the hart after a courſe, beinge hot and thirſtie, flieth to the fountaines, ſo a penitent ſinner ſet on an heate with the loue of God, thirſteth after him, after the fountaine of liuing water. O Sinners thirſt after the waters of contrition; they will extinguish the thirſt and drought of your ſoules cauſed by ſinne; thirſt after the water of grace, to which Chriſt inuiteth you, Io. 7. ſaying: *Si quis ſitit, veniat ad me & bibat: If any man thirſt let him come to me and drinke*, And what drinke wilt thou giue ô B. Sauiour? He told the Samaritan woeman that he that drinketh of the water which she came to draw Io. 4. ſhould thirſt againe, But *he that drinketh of the drinke that I will giue him, ſhall not thirſt for euer*: But *the water that I will giue him, ſhall become in him a fountaine of water ſpringing vp to life euerlaſting*. That is, he who drinketh of the water, which the world offereth, to wit the water of temporall honour, temporall riches, carnall peaſures, ſhall thirſt againe; but he that drinketh of the water of grace, and vomiteth it not vp againe by mortall ſinne, ſhall

neuer

neuer thirſt againe, becauſe this water is a fountaine *ſpringing to life euerlaſting* where we ſhall neuer thirſt againe.

O my ſoule cry to thy Sauiour with
14. the Samaritan woemã, *Lord giue me this*
Ioan. *Water, that I may not thirſt* by the merites of thy corporall & ſpirituall thirſt, I deſire thee, ô Lord, to giue me to drinke of thy grace euen to the laſt moment of my life, for then I ſhall drinke of the riuer of thy glorie,
Pſ. 45. which is the *Riuer Which maketh ioyfull the Citie of God*, to wit, heauen, of which the Bleſſed Angells and Saints in Heauen do drinke their fill of all heauenlie bliſſe, and felicitie; and this Riuer is the cleare viſion whith quencheth and quite extinguisheth their thriſt, becauſe it propoſeth vnto thẽ God his owne ſelfe, his Diuine eſſence, his goodnes, wiſedome, mercie, and all his Diuine perfections, which being ſeene clearlie, do extinguish in the Bleſſed all thirſt, all deſire of any thing but God, or for God; which ſo replenisheth them with bliſſe, and not for a tyme onelie, but for all eternitie, that they cry, *ſufficit, enough, Lord, enough*: for ſeeing that by cleare viſion and fruition they poſſeſſe

the

thee who art all in all, in whom is all pleasure, beautie, bountie, goodnes, perfection, as in the fountaine, they can haue no more, they can desire no more.

O sweete Iesus by vertue of the thirst both corporall and spirituall which thou sufferdst on the Crosse for me, admit me to drinke of this water, of this fountayne of all blisse. Thou inuitest all by thy Prophet Isaie saying: *Omnes sitientes venite ad aquas*, ô all you that thirst come to the waters. O Lord, I haue heretofore *left thee the fountaine of liuing water*, and I haue sought for water in thy creatures, to extinguish my thirst, and to content my soule, but they were *Cisternæ dissipatæ*, *broken Cisterns*, which did not containe water, which satisfieth, because the more I drinke of those waters, which the creatures afford, the more I thirsted, wherefore now I returne to thee, & desire that I may drinke of the *liuing water*, which the cleare vision affordeth. Thou inuitest me, ô Lord, how then canst thou repelle me? thou hast bought this water for me by the thirst thou sufferedst on the Crosse, how canst thou

15.

Isa. 55.

Hier. 2.

thou deny it? Let me haue it then, ô Lord, let me haue it that water of eternall blisse which onelie can extinguish my thirst; that onelie can satisfie mine infinite apetite; if I haue not that, I haue nothing though I had all the world can afford, because to that the whole world is nothing, it is not a drop to that Sea, and if I haue that I haue all, because I haue thee the Fountaine of all blisse, and who art all in all.

THE SIXTH WORD OR BRANCH,

Consummatum est. Ioan. 19.

It is consummate.

Dan. 9. THE *seuentie weekes* of yeares after which *Daniell* the Prophet telleth that Christ, *shall come, and shall be slaine, his People denying him*, are consummate. The Prophecies that ranne on me, and foretold my Conception, natiuitie in Bethleem, my life, passion and

and death, and my sacrificing on the Crosse are *consummate*; the figures of the old Law, which did prefigurate me are all fulfilled in me, & are *consummate*: my taske of Preaching to the People imposed on me by my Fathers commaundement is finished, performed and *consummate*: the price of mans Redemption, which I was to pay by my death, is now payed, and mans Redemption *consummate*: the malice of the Iewes, the power, which was permitted to Pilat ouer me, are at an end & *consummate*, because they haue done all they can against me; the Deluge of my Passion is ceased; my glasse is almost quite runne out, my thread is almost quite spúne, my life drawes to an end, & I, whose yeares are eternitie, which hath neither biginning nor ending, as I began (as man) to liue, so now as man I dye, and cease to liue, and make an end of a mortall life, to begin within three dayes an Immortall life, which hath no end. *consummatum est*: it is *consummate*, all things in me or belonging to me, as I am a mortall man, are *consummate* and haue an end in me, and I must end this mortall life with them.

Psa.118. It must be true which Dauid saith; *omnis consummationis vidi finem*, *of all consummation I haue seene the end.*

2. O my soule, learne by this thy Sauiours example, to accomplish and fulfill all good purposes & intentions, to *consummate* and perfect all good workes begun. To begin well is a small thing vnlesse thou goe forward to the end. Hell is full of good beginners, Heauen onely admitteth those that persеuer to the end. To resist tentations of the world, flesh and Deuill for a while, to do good workes for a time, to fight manfullie against thy Spirituall enemies for a time, and after to giue ouer, and not to continue to the end, doth litle anaile thee to heauen; for if once thou giue ouer, all that thou hast done is lost, for as God saith by his Prophet: *If the iust man shall turne*
Eze.18. *away himself from his iustice and doe iniquitie &c. All his iustices which he had done shall not be remembred.*

3. O my soule! If thou wilt worke to the purpose, thou must not onlie *lay thy*
Luc. 9. *hand on the plough*, but thou must goe on with thy worke; if thou wilt get perfection in vertue, thou must not

giue

giue ouer till thou haſt gotten it; if thou wilt ouercome the Deuill, world and flesh, thou muſt not wraſtle with them for a time, thou muſt not ſtrike a blow or two, and then caſt away thy weapons; If thou wilt come to heauen, thou muſt not onlie begin thy iourney, but thou muſt perſeuer, becauſe he that perſeuereth ſhall be ſaued: other vertues may begin, perſeuerance onely makes an end; other vertues may fight, perſeuerance onely getteth the victorie.

They who begin, but do not *conſummate*, are like to thoſe trees which budde, but neuer beare fruit, or if they doe, they are like the figges in could countries which neuer are rype; they are like to thoſe woemé, who conceaue, but neuer bring forth children; their good workes and vertues are lyke to corne, which for a time is greene, but after is blaſted; they are like to chickens killed in the shell; they are like to apples, which are rotten before they be ripe. And therefore, ô my ſoule, fulfill thy good purpoſes and intentions, perfect and conſummate thy good workes, which thou haſt

begun: And as thou haſt begun to ſerue God, ſo continue, as thou haſt begun thy iourney to Heauen, ſo go on till thou comeſt thether; then all will be *Conſummate*. Tentations of the world, flesh and Deuill will ceaſe, difficulties in the way of vertue will be ouercome, aduerſities and afflictions will be at an end, all danger of ſinning will be paſt, all thy labours will be ended, and the time of receiuing thy reward will begin. This life will be *conſummate*, and euerlaſting life will begin, and neuer haue an end.

THE

THE SEVENTH WORD OR BRANCH.

Pater, in manus tuas commendo spiritum meum. Luc. 23.
Father, into thy hands I commend my spirit. *Luc.* 23.

OVR Blessed Sauiour finding no rest on earth, no charitie amongest th' vngratfull Iewes, resolueth to returne to Heauen, from whence he was descended; but before commendeth his spirit and soule to his Eternall Father. As if he had sayd with the Prodigall Sõne: How many of my Fathers seruants in Heauen do abound in all felicitie and are satiated with the *Nectar* and *Ambrosia* not of the false Gods, but of the Blessed in Heauen; *and I here perish for famine and thirst.* And though I cry that I *thirst*, yet I can not get so much as a cuppe of water. I will there-

Luc. 15. 16.

therefore returne to my Father, who I know will receaue me with all loue, and will not permit me to want. And so leauing the world, I commend my selfe to Heauen; leauing men, and not confiding in them, I commend my soule to God my Father.

2. Yet I will doe as Iacob did, I will diuide my substance, I will send my spirit and soule before, my bodie shall follow three dayes after. Yea I will doe as Noë did, who saying in that great deluge, sent a doue out of the Arke, to see if the waters were ceased, which returned, *carrying a bough of an olive tree in her mouth*; By which Noë gathered that the furious waues of the Deluge were appeased; for so will I, the true Noë, of whom he was a figure (the waues of my Passion not as yet quite allayed) send out of the Arke of my bodie the white doue of my blessed soule, but will commend her to my eternall Father, that she may returne to the Arke of my bodie, with the greene bough of immortalitie, by which my body may be resuscitated to an immortall life, neuer to suffer or dye againe.

Gen. 32.

Gen. 8.

We vse to commend those things 3.
which we esteeme, to sure custodie;
and so Christ hauing commended his
Sacred Mother to S. Iohn, and him to
her, commendeth now his soule the
most precious, most Sacred, and most
holy of all the soules of men, vnto his
Father, in whose hands nothing peris-
heth, all things are conserued.

In the old law there were two lambs 4.
offered euerie day in sacrifice, the one
in the morning, the other in the Eue-
ning. And that was called the morning
sacrifice, this the Euening. Christ the- 5.
refore, who is the *Lamb of God, that ta-* Ioan 1.
keth away the sinnes of the World, offered
himself to his Eternall Father in the
morning, and beginning of his life, in
the stable, & on the Altar of the cribbe,
for euen then he had vse of reason, and
now againe in the euening and end of
his life he offereth himself on the
Crosse to his Eternall Father, saying:
Father into thy hands I commend my Luc 23.
spirit.

As if he had sayd, *Father I commend my* 5.
Spirit, into the hands of thy charitie,
that by it's leauing my body (in which
consisteth my death) man may ber-

deemed, I *commend my ſpirit into the hands* of thy power, that it may giue life againe to my now dying bodie; *commend my ſpirit* into the hands of thy mercie, that it may viſite the ſoules deteined in *Limbus*; I *commend my ſpirit* into the hands of thy will, that, as it hath loued, ſerued, honoured, & obeyed thee in this life euen to death, ſo it may euer hereafter loue, and honour thee for all eternitie; and no doubt with his owne ſoule and ſpirit he alſo commended ours.

And as the Euangeliſt ſaith, *Crying with a lowde voice*, he thus commended his Spirit, to ſhew that euen then he had power ouer death, who immediatlie before his death, could cry ſo Loud; to ſhew that he deſired that Heauen, and Earth, yea and Hell alſo ſhould know that he gaue his life for mans redemption; to ſignifie vnto vs that at that time eſpeciallie, at that moment, on which dependeth our making or marring, on which dependeth eternitie of ſaluation or damnation, we ſhould commend our ſelues to God through his Sonnes merites, and at that time eſpeciallie we ſhould com-

commend ourselues to God, *With a lowde voice*, and crie of heart, that is with strongest faith, with firmest hope, with most ardent loue of God and charitie, with greatest sorrow for our sinnes, with greatest contempt of the world, with greatest desire of Heauen, and of the sight of God, and his Angels and Saints, saying with heart and tongue, and if we can not with tongue at least with heart, *Father into thy hands I commend my spirit*, my soule, my saluation, that I may liue and raigne with thee in all heauenlie blisse, for all eternitie; my soule is thyne by creation and redemption, I receaued it from thee, I render it vnto thee againe, & I beseech thee to receaue it for all eternitie, that it may honour thee, praise thee, blesse thee, and enioy thee for all Eternitie. Amen.

FINIS.